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AUTHOR LaFromboise, Teresa Davis

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ABSTRACT

Assertiveness training, a current preferred method of training appropriate communication skills, strives to teach a behavior which enables a person to act in his/her own interests, to express honest feelings comfortably, or to exercise one's own rights without denying the rights of others. Assertion training could be envisioned as an intervention strategy for Indians to create conditions for a new era in which their future is determined by Indian acts and Indian decisions in pursuit of entitlement to services rather than their need for services. Designed to aid educators, human development specialists, and mental health professionals in developing assertion training programs with American Indian people, the manual discusses assertive behavior; elements of Indian culture and Indian thinking; a selected assertion training model composed of instruction, modeling, behavior rehearsal and feedback; application of assertion training to express Indian rights and responsibilities; aspects of communicating messages involving combined influences, perceptions, and interpretations of mutual role expectations of Indian and white and cultural differences. Other chapters discuss Indian non-verbal communications; assertion training with Indian adults; practical and ethical considerations for trainers; and assessment of Indian assertive behavior. Appendices provide references, a workshop agenda, and suggested exercises for assertion training. (Author/ERB)

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ASSERTION TRAINING WITH AMERICAN INDIANS: CULTURAL/BEHAVIORAL ISSUES FOR TRAINERS

TERESA DAVIS LaFROMBOISE

University of Nebraska

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--To Cessalie Louise and her
Grandmother Bettie

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TABLE OF CONTENTS

CHAPTER		PAGE
I.	ASSERTIVE BEHAVIOR	1
	An Overview	1
	What Is Assertiveness?	2
	What Is Assertion Training?	3
	Expectations of Training	4
II.	INDIAN BEHAVIOR	6
	Cultural Diversity	6
	Traditional Role Models	7
	Extended Family System	8
	Traditional Values	9
III.	ASSERTION TRAINING MODEL	14
	Group Formation and Composition	14
	Training Rationale and Goals	15
	Criteria for Trainee Selection	15
	Instructions	15
	Types of Assertions	17
	Modeling	18
	Behavior Rehearsal	20
	Script Writing	21
	Evaluation of Consequences	21
	Role-Play Procedures	22
	Cognitive Restructuring Procedures	22
	Feedback	23
	Homework Assignments	26
IV.	INDIAN RIGHTS AND RESPONSIBILITIES	28
	Techniques for Sabotaging Indian Rights	29
	Developing an Assertive Belief System	32
V.	MESSAGE MATCHING	35
	Context	37
	Indian-White Language Comparison	38
	Message	40
	Sender	41
	Target Person	43
VI.	INDIAN NON-VERBAL COMMUNICATION	47
	Training Non-Verbal Components of Assertiveness	48

CHAPTER		PAGE
	Non-Verbal Issues in Assertion Training	49
	Perception Checks	54
VII.	ASSERTION TRAINING WITH INDIAN ADULTS	56
	Phases of Assertion Training with American Indians	56
	Workshop Format	58
	Exercise 1. Introductions	58
	Exercise 2. Self-assessment of Assertiveness	59
	Exercise 3. Consciousness Razors	60
	Exercise 4. Stimulus Demonstration	60
	Exercise 5. Indian Bill of Rights	61
	Exercise 6. Testimonials of Indian Assertive Behavior	62
	Exercise 7. Assertive, Aggressive and Nonassertive Definitions	62
	Exercise 8. Behavior Attitude Cycle	63
	Exercise 9. Expressing Positive Feelings	63
	Exercise 10. I-Messages	64
	Exercise 11. Group Awareness Profile	65
	Exercise 12. Response Videotape	65
	Exercise 13. Indian-White Language Comparison	66
	Exercise 14. Message Matching	66
	Exercise 15. Assertive Indian Messages	67
	Exercise 16. Message Matching with Five Targets	67
	Exercise 17. Counter Assertions	68
	Exercise 18. Wrap-up and Evaluation of Training	69
	Supplementary Non-Verbal Exercises	70
VIII.	PRACTICAL AND ETHICAL CONSIDERATIONS FOR TRAINERS	73
	Paraprofessionals	73
	Non-Indian Trainers	75
	Cultural Simulation	76
	Ethical Considerations	80
IX.	ASSESSMENT OF INDIAN ASSERTIVE BEHAVIOR	82
	In vivo Measures	84
	Training Simulations	84
	Self-report Measures	85
	Summary	87
REFERENCES		88
APPENDICES		
I.	Behavior-Attitude Cycle	97

APPENDICES PAGE

II. Indian Rights and Responsibilities 98

III. Survival Ladder. 99

IV. Scripts for Indian Behavior Rehearsals 100

V. Assertion Training--Reinforcers Questionnaire. 103

VI. Workshop Agenda. 104

VII. Consciousness Razors 106

VIII. Definitions Activity--Role-Play Script 107

IX. Verbal and Non-Verbal Assertive Behaviors. 108

X. Group Awareness Profile. 109

XI. Message Matching 110

XII. Workshop Evaluation. 111

XIII. Presenting Problems for Assertion Training 112

CHAPTER I

ASSERTIVE BEHAVIOR

An Overview

This Assertion Training with American Indians manual is designed to aid educators, human development specialists, and mental health professionals in developing assertion training programs with American Indian people.

American Indians are the most isolated minority group in this country. The average life expectancy of the American Indian is 65 years; for all other Americans it is 71 years. The average annual income of the Indian is 61% of the national average. Fifty thousand Indian families live in sub-standard housing, often without running water, electricity, or adequate sanitary facilities (Josephy, 1971). Indian infant mortality is 2.4% as compared to the national average of 1.9% (Comptroller General of the United States, 1974). The suicide rate of Indian adults is 1.7 times higher than the national average. Suicide among school-age American Indians is three to five times the national average (Cahn, 1969). In 1975, Indian females ages 15-34 were reported dying of cirrhosis of the liver at a rate 37 times greater than the rate for white females of the same age group (National Institute on Alcohol Abuse and Alcoholism, 1978). These statistics on employment, income, education, and health convey nothing of the human pressures and sufferings experienced throughout generations of injustices and oppression. Indian people maintain the status of poorest of the poor and experience numerous problems as a result of years of dealing with cultural, economic, and political oppressions which were designed to eradicate them, "civilize" them, or acculturate them.

Indian people have withstood these pressures and have not been readily assimilated because they are a very adaptable people, and also because the competitive American value system was fundamentally alien to Indian ways. Although the population of American Indians is growing and their physical health improving, it is common knowledge by Indians and non-Indians alike that Indian people appear to have trouble effectively coping and communicating with the majority society. Even though there are occasional outbursts of hostility or agression, many Indian people frequently act in what would be considered a passive, non-assertive manner. They are often inclined to remove themselves from uncomfortable situations and refrain from expressing their ideas, feelings, and opinions. Unfortunately, people who act non-assertively and non-competitively may be unable to gain what is rightfully theirs in American society. Indians must not only defend their chosen way of life, but also assert their opinions, ideas, and feelings concerning ways of improving and preserving Indian ways of living. For these reasons, it would seem likely that assertion training would be partcularly helpful to American Indians in making the transformation from a state of oppression to self-determination.

A current preferred method of training appropriate communication skills is popularly known as assertiveness training. The recurring theme of personal powerlessness, reflected in Indian protestations for self-determination, is a basic tenet of assertiveness training. The goal of this training is to teach a behavior which enables a person to act in his or her own interests, to stand up for oneself without undue anxiety, to express honest feelings comfortably, or exercise one's

own rights without denying the rights of others (Alberti & Emmons, 1974). Assertion training could, therefore, be envisioned as an intervention strategy for Indians to break decisively with a heritage of centuries of injustice and create conditions for a new era in which their future is determined by Indian acts and Indian decisions in pursuit of entitlement to services rather than their need for services.

The author would like to emphasize the use of *with* rather than *for* in the title of this program, as a means of indicating the *preferred role of providing assistance* to a self-determining people as opposed to that of an expert dispensing what is "needed."

What Is Assertiveness?

Assertiveness, or *assertive behavior*, involves standing up for personal rights and expressing thoughts, feelings, and beliefs in *direct, honest,* and *appropriate* ways which respect and do not violate another person's rights (Jakubowski, 1977). Since assertive behavior involves the direct expression of feeling in a socially appropriate manner, it protects a person from manipulation by others.

Assertive behavior differs from aggressive behavior in the intent, effect, and social context in which it is perceived. When a person's intent is seen as trying to hurt or manipulate the receiver with his or her ideas, opinions, and feelings rather than to simply express them, the behavior is aggressive. The effect of the assertion is based upon the receiver's reaction to the assertion. When the assertion is positively accepted, the behavior is deemed assertive but when the person takes offense to the assertion, it is judged as aggressive. Finally, only when the behavior meets the expectations of the culture and is appropriate in social context is it considered to be assertive behavior. Culturally, inappropriate assertions are most frequently seen as aggression.

Aggressive behavior involves the expression of feelings and opinions in a punishing, dishonest, threatening, demanding, or hostile manner without consideration for the feelings of the other person (Albert & Emmons, 1970). Aggressive behavior, which is usually inappropriate, often violates the rights of others and conveys the *message*: "This is what I think, you are stupid for believing differently," "This is what I want, what you want isn't important," "This is what I feel, your feelings don't count." The *goal* of this degrading and belittling behavior is often to dominate or win at all costs while forcing the other person to lose (Lange & Jakubowski, 1976).

Nonassertive behavior involves failing to express one's feelings, needs, opinions, and preferences or expressing them in an indirect or apologetic manner (Lange & Jakubowski, 1976). Nonassertions include denying, restricting, or violating one's own personal rights since they are not expressed or are expressed indirectly. The basic message of nonassertions connotes a lack of respect for one's needs as well as a lack of respect for the other person's ability to withstand disappointments and shoulder some of the responsibility. Self-disrespectual and self-effacing behavior conveys the *message*: "I don't count, you can take advantage of me," "My feelings don't matter, only yours do," "My thoughts aren't important, yours are the only ones worth listening to," "I'm nothing, you are superior." The *goal* of diffident, nonassertive behavior is to appease others and to avoid conflict at all costs.

By process of elimination, it may be assumed that *assertive behavior* is the direct, honest, and appropriate communication of one's needs, wants, and opinions without experiencing undue personal anxiety and without punishing, threatening, or putting the other person down. Assertiveness also involves confidently standing up for one's legitimate rights without violating the rights of the other person in the process. The basic assertive *message*, said without dominating, humiliating, or degrading the other person, is "This is what I think," "This is what I feel," "This is how I see the situation." The *goal* of assertive communication is mutual respect, for oneself by expressing one's needs and rights and leaving room for negotiation when the rights of different persons conflict (Lange & Jakubowski, 1976).

What Is Assertion Training?

The most effective training procedure for training assertion skills is yet to be agreed upon. A variety of techniques is utilized which includes some variation of the learning-based model which consists of instructions, modeling, behavior rehearsal, and coaching. One reason for the variety of training procedures involves the variety of needs of the people who request assertion training. Assertion training with American Indians, Mexican-Americans, or Black Americans is likely to deal with different situations, concerns, behaviors, and target people than assertion training with special populations, such as women, children, adolescents, elderly, college students, or psychiatric patients.

Despite the lack of agreement on a given set of training procedures appropriate across a variety of client populations, there is a need to define what assertion training is. Regardless of the structure, techniques, trainees, or trainers, assertion training involves the following basic activities: (1) teaching the differences between assertion and aggression and between nonassertion and politeness; (2) identifying and accepting both personal rights and the rights of others; (3) reducing existing obstacles in thoughts and feelings to act assertively, such as guilt, anger, and excessive anxiety; and (4) developing assertive skills through practice (Lange & Jakubowski, 1976).

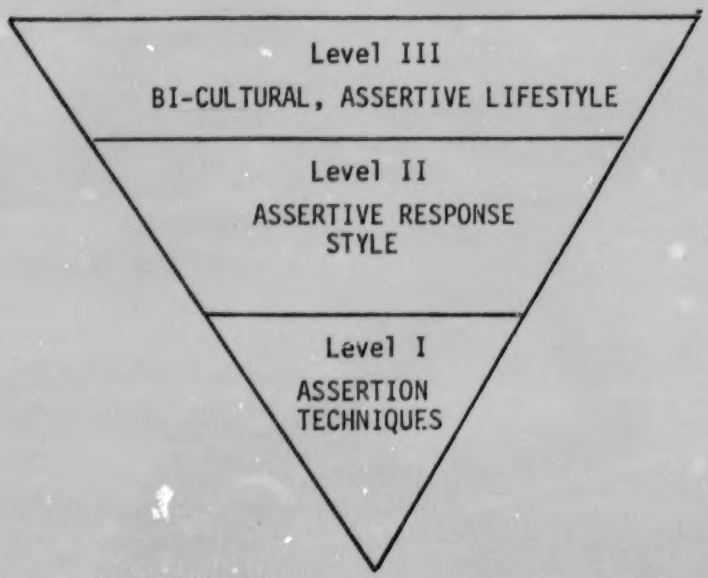
The tremendous growth of interest in assertion training is a natural outgrowth of the human rights movement which evolved from the civil rights movement of the 1960's. Assertion training meets a strong and pervasive need to address the social and cultural problems within this nation, to expand the range of socially acceptable behaviors, and to enhance the value of personal relationships now that it is difficult to achieve self-worth through the dominant society's traditional sources (Lange & Jakubowski, 1976). As the traditional means of achieving respect and power diminish, more and more people are becoming aware of their inability to stand up for themselves, act in their own best interests, and exercise their rights responsibly.

Expectations of Training

What reasonable expectations can trainers develop in regard to assertion training? Research findings report that assertion training is useful in changing some specific behaviors, decreasing anxiety, and enhancing the trainee's self-concept over a short period of time (Galassi, Galassi, & Litz, 1974; Gutride, et al., 1974; Percell, Berwick, & Biegels, 1974; Rathus, 1972).

Assertion training may be viewed as a three-level process of acquiring assertive skills in accordance with Shoemaker and Salterfield's (1977) tri-level model of broad-spectrum assertive training.

Tri-Level Model of Assertion Training
with American Indians



The bottom level depicts what can be acquired in a one-day assertion workshop: knowledge of certain techniques, awareness of the personal need for assertiveness, and perhaps the ability to respond using basic or minimum assertions. This modest training has its place in a consciousness-raising perspective, but has limited transfer outside of training beyond the specific situations addressed in the workshop.

The middle level contains the core substance of assertion training and involves more intensive training in a three- to four-day workshop or preferably an ongoing group lasting approximately eight weeks. Through intensive training, participants should be able to discriminate among their own assertive, aggressive, and nonassertive behaviors and develop a variety of assertive responses to specific

situations. This includes knowledge of the verbal and non-verbal components of each behavior, different types of assertive responses, as well as the social and interpersonal rights and consequences of each behavior.

The top level signifies the development of bicultural assertive lifestyle as the ultimate goal of this program, the goal that American Indian people become more comfortable and effective in communicating in both cultures rather than be stranded between them or functional in only one or the other. Extensive training of Indian-white language differences, non-verbal preferences, message matching, perception checks, and counter assertions along with an understanding of Indian and non-Indian rights, values, and beliefs will provide the basis for developing a bicultural assertive lifestyle. An individual or tribal group who practices this lifestyle is benevolently interested in the needs of the group, socially responsible to perpetuate a belief system that highly values personal rights and the rights of others, behaves self-confidently in situations requiring assertive behavior, encourages tribal members to be equally assertive, and makes conscious decisions to be assertive when it is necessary and culturally appropriate to do so.

CHAPTER II

INDIAN BEHAVIOR

Some frequently occurring behaviors of American Indians in traditional and acculturated social settings will be discussed in this chapter in an effort to substantiate the need for assertive behavior. A complete understanding of each American Indian tribe and its individual tribal members is impossible. Rather than make blanket characterizations of Indian behavior which would perpetuate negative Indian stereotypes and be incomprehensible to most Indian persons, it is hoped that the trainer will appreciate Indian behavior by considering four elements of Indian culture and Indian thinking: (1) cultural diversity, (2) traditional role models, (3) the extended family system, and (4) traditional values.

Cultural Diversity

There are numerous elements within Indian culture which complicate an adequate depiction of Indian behavior. There are currently more than 400 different tribal groups in this country. Even though each tribe is composed of American Indians, each tribe is unique in its own right and there is great cultural diversity within. For instance, members of the Chippewa tribe in North Dakota live quite differently than Chippewas in Michigan or Minnesota. The language of the American Indian is also diverse. There are about 25 different major Indian languages spoken in this country, many of which contain many variants. American Indians live on reservations or in other rural and urban areas. Frequently intermarriages between tribes and with non-Indians occur. Offspring of such ancestry may look "Indian" in the physical sense of the word, but behave in a non-Indian manner or look like non-Indians physically and behave as many traditional fullbloods do. Many Indians are faced with the option to follow traditional customs or abandon them in favor of adhering to the behavioral patterns of the dominant society. All of these divergent elements should make it clear that there is no such thing as an "Indian culture." It might be more accurate to acknowledge that there are Indian tribal cultures with wide variations in ideas, habits, and attitudes of the members inherent in each (Ross & Trimble, 1976).

Despite this diversity, American Indian tribes have shared a common experience in relationship to the United States government. The government wanted the tribal land; the tribe resisted; the government insisted with as much force as was necessary; a treaty was negotiated; the tribe moved onto the reservation, where every aspect of Indian life was under government control. Virtually every American Indian's life has somehow been affected by this governmental goal, mistakenly asimed at assimilating them into the general society of American life.

Traditional Role Models

In traditional society, Indian behavior for each member of the tribe was often predetermined by assigning roles concerning different social relations. American Indian reliance on role models for the transmission of cultural understanding is verified by Victor Sarracino of the Languna tribe: "We used to be told that we would be establishing a pattern by our behavior, and leaving a trail and tracks for our children to follow" (Morey & Gilliam, 1972, p. 66). Role models provided a frame of reference for meeting new situations with comparable elements and characteristics. Roles in Indian culture placed particular emphasis on tribe, clan, family, traditional status, and heritage as a means of defining one's individual uniquesness within the cultural system. Roles also defined each person's relationship to other tribal members and to the entire tribe. They provided cues for appropriate behavior and clarification of one's status, privileges, and responsibilities.

Each tribe had its own system for assigning roles to women as well as men and the behavioral expectations which accompanied each role. The amount of social and governing control exhibited by women or men depended upon whether the tribe was matriarchial or patriarchial. A few examples of male and female roles which pertain to controlling behavior are explained briefly below. Role variations, as well as gender variations, differed according to the social structure of each Native American tribal group (Medicine, 1978).

In the Sioux tribe, female members of the father's clan were responsible for telling a young girl what was desired of her in the role of woman in the tribe and advising her on the value of being virtuous (Moray & Gilliam, 1972). One specific sanction prohibited the daughter-in-law from talking to her father-in-law (Hassrick, 1964). For Seneca women this role involved being a wife, mother, healer, decision maker, and agriculturist. The clan mother of the Seneca tribe always had a say in the decision making of the chiefs and was also responsible for naming the children born into her clan (Williams, 1978). The social control inherent in naming is discussed in greater detail in Chapter V.

In the Navajo tribe, the mother's brother played an important role in teaching the Navajo moral code to his sister's children (Worth & Adair, 1972). In some clans the uncle made wishes for the child and gave the child advice as to how to better one's life. Uncles were also public relations people. Since the child could not boast about his or her accomplishments, it was up to the uncle to boast for the child (Morey & Gilliam, 1972). The offspring of the male members of the father's clan were called "Teasing Cousins." They were the ones who provided a reality check against the claims made by the uncles. They could ridicule their cousin on inconsistent or inappropriate behavior in public. They helped the cousin learn to live by the clan's moral code (Morey & Gilliam, 1972).

Extended Family System

American Indian cultural roles and communications were based on a system of inequality and extended familial relations. Many American Indians still believe that to assume every tribal member is equal and therefore should be treated equally demeans the individuality of the person. This inequality is displayed in Henry Old Coyote's description of how relationships differed among members of his family and clan:

> I can't pass in front of certain people like the members of my father's clan unless I get permission from them. There is no other way. If these older people of the clan happen to be smoking, I am not supposed to be standing up; I am supposed to sit down until they are through. If any of my clan folk are talking, I don't talk at the same time, even today. I wait until they are through. The same is true of my wife. If she wants to address any of the members of her father's clan and they are smoking, she keeps quiet. (Morey & Gilliam, 1972, p. 63)

The familial roles of infant, son or daughter, younger or elder, brother or sister, husband or wife, father or mother indicate mutual expectations about the behaviors of a person as they progress through several roles within a lifetime. Some aspects remain constant; other aspects are altered with time and events. An Indian, just as a non-Indian, establishes his or her identity as he or she moves among roles during maturation. An Indian is unlike the non-Indian in that this identity is not established as separate from his or her own community, but is a necessary link to total family identity. Family structures and family obligations are major cultural differentials (Brislin, 1977).

In traditional and contemporary Indian culture, the family structure is extended rather than nuclear. In traditional times people were housed in camps and their primary obligation was towards their family. Each person took on many roles within the extended family system, all of which were learned initially through experiences in specific circumstances. Adherence to these roles was governed by disciplinary procedures such as ostracism, corporal punishment, and occasional banishment from the tribe. These social sanctions left little to question and a great deal of protocol to follow.

Since the family provided the model for social relationships, most relationships were based on patronage and the sharing of reciprocal obligations. The sharing of information among extended family members is still conducted by the informal, yet efficient and accurate "moccasin telegraph" (Attneave, 1969). To this day, many Indian people are primarily motivated by collective rather than individual aims. People raised in an extended family system often go to great lengths to meet their family obligations, even to the extent of incurring personal loss or danger.

Traditional Values

In traditional times, socially accepted behaviors were also guided by an Indian value system which centered around an intense respect for the natural order of things. These values included: respect for nonscheduled living, a present time action, non-competitive deference to group needs, humility, adherence to ways of the old, sharing, and an acceptance of others on the basis of demonstrated personal integrity (Bryde, 1971; Dean, 1973; Hall, 1976; Spang, 1971; Trimble, 1981). A comparison of generalizations about traditional Indian values and modern American values is provided below to show examples of the contrast in world views inherent in each system. Traditional values, which were transmitted through familiar social units, more often than not presupposed a strict adherence to emotional restraint. Modern American values, on the other hand, encourage a competitive, individual, and forceful posture. Currently, American Indians fall at varying intervals along the continuum between traditional Indian and contemporary American values.

Modern American Values	Indian Cultural Values
Competition	Cooperation
Technology	Wisdom
Manipulation of environment	Protection of environment
Accumulating	Sharing
Delayed gratification	"Present" rather than "future" oriented
National interdependence	Independence of tribal groups
Modernism	Respect for tradition

Modern American Values	Indian Cultural Values
Youth as the "golden age"	Old age as a time of reverence
Industrialization	Food gathering, hunting, fishing
Science	Observation
Mobility and the nuclear family	Close ties to homeland and the extended family
Striving for increased individual status	Group status actively pursued (inappropriate to work for individual status)
Punishment	Restitution
Confrontation	Peace and politeness
Individual achievement	Happy human relationships
Devotion of the "new"	Endurance/stability
"Meaningful relationships"	Intense and high personal relationships
Wealth or position as a source of status	Character is a source of status

Many tribes still value role modeling today, but few opportunities exist for the transmission of modeled behavior because of the relocation of family members to urban areas or other reservation areas. Family reunions at ceremonial encampments and special occasions often provide the setting for exchanges of extended family modeling and instruction in cultural traditions. These occasions for cultural exchange are few and far between the daily interactions which often leave contemporary Indians confused about how to react in different cultural settings.

To compound the confusion, Indians must also take on roles within the non-Indian dominated, competitive larger society, which espouses a work ethic centered around the accumulation of property, titles or degrees, hobbies, and awards for civic duties. Chance (1968) notes the stress which occurs with adaptation of roles requiring cognitively different or complex responses, and involving dilemmas between the old and ideal or the alien and operable values of present day living. Every Indian must reconcile for himself or herself which roles from the non-Indian world he or she wants to take on in order to frame a synthesis between the two cultures and function effectively in both Indian and white cultures. Indians must also decide when and at what time it is possible to adhere to traditional roles or use contemporary roles appropriately within the Indian community. In keeping with the bicultural aspect of adaptation, American Indians frequently select from contemporary as well as traditionally modeled behaviors as guides in interacting in a variety of situations. Evidence of strong Indian self-identity admist cultural pluralism has been reported in urban Indians who participate dually in white society while retaining Indian ways (Chadwick & Stauss, 1975).

A timely example of the creative integration of traditional roles concerns a contemporary interpretation of the Indian community's responsibility for child care embodied in the "whipper man" of the Plateau tribe (Shore & Nicholls, 1975). The whipper man functioned in the role of disciplinarian. He was a tribal member, respected by elders and young alike, and selected for that role by tribal leaders and relatives on the basis of personal integrity. His function was to punish children who displayed disrespect to elders. Today this role of regulator of child welfare has been assigned to the tribe in the increased community control over the development and placement of Indian children.

Important psychological aspects of Indian culture are surviving despite the adoption of western technology (Bigart, 1971). For example, many Indian people still use the traditional response patterns of non-aggression and non-interference. These responses were designed to cause the stifling of affectual information (fear, anger, hunger) and other stress-producing stimuli, thereby promoting the cultural values of restraint and self-control.

This practice discouraged direct physical, verbal, or psychological suggestion and coersion of any kind so as not to appear manipulative or meddling. Some Indians will not ask anyone to grant them a request. Instead they often state their needs or let their needs be known non-verbally and leave it up to the other person to choose whether or not to help them. Even reasonable requests may be viewed as interference since asking a favor forces the person to refuse unobligingly or agree unwillingly, causing discomfort and embarrassment (Goodtracks, 1973). Non-interference is often used even with non-Indians who wish to "help" the Indians. To tell the non-Indian that his or her patronization is intrusive would interfere with the non-Indian's freedom to act as he or she saw fit.

Indian passive behavior may also be displayed in natural forms of indirect communication such as hinting, teasing, and disclaiming. To request an item for a special occasion, like a birthday or graduation, an Indian child might hint at the item, rather than directly ask for it, by saying, "Hey, if I had a watch like that I could tell time real good!" If that Indian child has just received the watch and was noticeably proud of this new possession, others may attempt to tease him or her by chiding, "If I had a watch like that I'd think I came from Battle Star Gallactica!" On the other hand, the recipient of this watch may wish to play down or disclaim the new possession by stating, "My watch ain't good good, but I think it might be six o'clock."

It is essential to realize that hinting, teasing, and disclaiming are appropriate in this subcultural situation. Social uncertainties are encountered by a voluntary slip or delicate probe which is subtle enough for both parties to avoid a permanent breach while also determining what to expect. Disclaimers are used to signify one's opinion and verify experience while maintaining an element of deference through humorous or deprecating comments about oneself (Dauphinais, 1979). Unfortunately, many non-Indians do not understand this indirect communication and are often frustrated by it.

The use of indirect conversation is valid as long as all parties involved in the communication are knowledgeable of the intent of the message. Unfortunately, and particularly so in cross-cultural interactions, usually one of the parties has inside knowledge and understands the message, while the other person is confused and feels alienated. Many times an Indian's non-directive behavior is misinterpreted as passive according to non-Indian standards. Frequently, a non-Indian who finds himself or herself in an unstructured anxiety-provoking situation reacts with a great deal of activity. The non-Indian person will begin action after action until he or she either structures the situation, escapes from it, or understands it. Many Indians, put in the same place, have learned to remain motionless and watch. Outwardly, they appear to freeze. Inwardly, they are using observation to discover what is expected of them (Wax & Thomas, 1961). An Indian usually responds once he or she has picked up the cues and feels relatively certain that he or she can accomplish what is expected.

Passivity towards other Indians as well as whites can arise cut of respect for self-discipline and control. Both of these attributes were trained at an early age. Non-Indian children learn at an early age that their success in most areas of life depends upon their skill as an influencer of others. Instead of practicing restraint, they practice directing other people very early in life (Wax & Thomas, 1961). Indian children are trained in social sensitivity. Non-Indian children are trained in social influence.

Indian obedience is not blind obedience in a passive sense, but is rather a direct line of training to leadership. As a child, the Indian is obedient to his or her elders; as an adult, the Indian is obedient to ideals (Morey & Gilliam, 1972). Unfortunately, with time the traditional behaviors which discouraged the expression of strong or violent feelings (Attneave, 1969) and obedience to group ideas no longer satisfied the people who endured disorientation, liquidation of homelands, discouragement of the use of their native language, removal of children from the family, and numerous other attempts at separating the Indian from his or her context.

This is not meant to imply that Indian people lack aggressive feelings. Rather, traditional culture allowed different ways of expressing aggression no longer used today because of the fragmentation of tribes. As the traditional outlets for aggression became no longer available for the contemporary Indians ways, the alternative behaviors constructed by Indians took on a more impervious form of passivity, an intangible resistance against any further impact of white standards on the Indian conscience, and a more passive-aggressive way of dismaying the white man. Oftentimes, aggressive feelings are more outwardly expressed in the form of displaced aggresssion directed toward self, family members, and other tribal members.

The most effective means of minimizing friction established by Indian people was and is the focus on group identity rather than individual identity. There appears to be factionalism and conflict among tribes until non-Indian forces threaten the welfare of Indian people. When this occurs a surprisingly strong, collective Indian unity emerges. Traditionally, American Indians experienced as much individual freedom as they wanted or needed as long as they obeyed the rules concerning group relations.

Today, many Indians try to blend the adaptive values and roles of both the culture in which they were raised and the culture by which they are surrounded. Many Indians follow the advice of Sitting Bull: "When you find anything good in the white man's road, pick it up. When you find something that is bad, or turns out bad, drop it and leave it alone!" Following the wisdom of Sitting Bull, Indians may utilize the natural powers which were granted to them and behave openly, directly, and forcefully when the occasion calls for it, particularly in the name of Indian people. Through effective communication, Indians can protect their heritage, reach compromises acceptable to both Indian and non-Indian cultures, and prosper through self-determination. Indian people can still be quiet and self-disciplined, using bravery (assertiveness) when necessary to stand up for the rights of all Indian people.

Today, the Indian behavior system is generally non-assertive in intent (how the Indian wants to express feeling), passive aggressive in effect (how the other

person perceives the behavior), and non-interfering in social context (what the sub-culture expects). For many Indians today, the saving or accumulation of individual feelings inhibits the feeling of unity and power within the group, allowing the spirit of the circle to be broken. The custom which forbids making a child do what he or she does not want to do was designed to foster independence and confidence, both assertive traits. The traditional norms which determined performance, acting or not acting, were based on assertive feelings ("I want to" or "I don't want to") not logical reasoning (Morey & Gilliam, 1972).

American Indians want more than survival. They want to decide their own wants and needs and have the ability to take care of these needs themselves. Assertiveness goes far beyond following one's own inclination. Responsible assertiveness includes a respect for one's own rights while simultaneously considering the rights of others (Alberti & Emmons, 1974) and the power of others (Cheek, 1976). The goal of this assertion training program is that Indians might progress beyond adaptive survival to initiating and monitoring self-determination. By self-determination Indians mean: the right of Indians to decide programs and policies for themselves, to manage their own affairs, to govern themselves, and to control their land and its resources (Josephy, 1971). In the later 1960's and early 1970's the federal government began to acknowledge that Indians should have this right. Finally in 1973, Congress officially adopted the policy of self-determination (P.L. 93-638, 88 Stat. 2203).

Indians realize that in order to build viable societies for themselves, they must recognize the limitations of being surrounded by non-Indians and they must accept the necessity of being able to communicate effectively with them. This is often difficult for some Indians to do because of cultural discriminations which ignore their right to be Indian and their right to protection of lands through treaties. For some Indian people, the struggle is to retain rights to their land and resources; for some it is to gain employment and economic security; for some it is the right of Indians to decide the placement of their children in homes or schools of their choice.

The interest in assertion training with American Indians is growing as evidenced by the number of Indian groups requesting this type of training. Interest is also sounded in the rhetoric of Indian political statements which use the verbage of assertiveness: "Indian parent committees must be able to *assert* their legal rights and responsibilities and develop well-organized proposals" (*Bridge Between Two Worlds*, 1977). "It is not enough just to defend one's way of life. We must *assert* our rights and exercise our sovereignty" (Peaches, 1978).

This training manual is an attempt to answer questions concerning appropriate methods of training American Indians in assertive communication skills. The content addresses issues which occur in cross-cultural assertiveness and emphasizes that cultural variables may affect the appropriateness of assertive behavior. By reviewing the historical, cultural, ethical, and practical implications of training American Indians in assertion skills, it is hoped that trainers can help American Indian trainees meet the general demands of an assertive society, defend their special rights as sovereign people, discriminate the appropriateness of acting assertively within Indian cultures, and enact assertive message-maching and counter-assertions in bicultural interchanges.

CHAPTER III

ASSERTION TRAINING MODEL

The model selected for this assertion training program is a learning-based one composed of instruction, modeling, behavior rehearsal, and feedback. This model has been proven to be more effective than assertion training conducted through discussion groups alone (Percell, Berwick, & Biegels, 1974). Some critics state that even the best led discussion group only provides half a training situation since it does not lead to action. Reinforcement, self-observation, and self-evaluation are also incorporated in the feedback segment of training.

Group Formation and Composition

The ideal size of an assertion training group consists of seven to ten participants (Lange & Jakubowski, 1976). This is ideal but may be unrealistic for this population, since most Indian organizations which sponsor assertion training sessions operate on limited budgets which prohibit training with a select number of participants. When this occurs, it is suggested that a trainer might hire paraprofessionals, who have previously attended assertion workshops and exhibited training skills, to assist in coaching, giving feedback, and conducting group exercises during behavior rehearsal. The value of two trainers, preferably a man and a woman, is recognized since it increases the number of role models available to trainees, increases the amount of information provided, and also allows for alternating leadership roles. Although the literature recommends six to nine two-hour sessions (Lange & Jakubowski, 1976), it may be necessary that training with Indian groups be conducted during in-service training schedules.

Another recommendation, which may be unrealistic yet desirable to implement, is the screening of participants prior to training. Screening could be accomplished during a twenty-minute intake interview conducted by the assertion trainer with each interested individual one week before the target date to begin training. Trainers will have difficulty assessing the appropriateness of individuals for assertion training unless they have a clear understanding of what will take place in an assertion group, goals of the group, and the rationale behind assertion training. Where workshops are organized by federal, state, or reservation program directors, elaborate screening procedures are difficult to implement. Trainers should warn program directors against subtly pressuring people who display extremely nonassertive or extremely aggressive behaviors to participate in the training.

Training Rationale and Goals

The rationale of this program is based on the behavioral principle that assertive behavior is learned; therefore, teaching one to be assertive in a variety of situations, while simultaneously reinforcing assertive responses, reduces the anxiety associated with interpersonal situations involving speaking only.

The specific goals of this training program include: being able to defend one's chosen way of life; being able to assert one's opinions, ideas, and feelings about ways of improving and preserving Indian culture; learning to communicate effectively in both Indian and non-Indian cultures; learning communication skills which enhance self-determination; learning coping skills against the pressures of acculturation; and learning discrimination skills concerning the cultural appropriateness of assertive behavior in the Indian community.

Criteria for Trainee Selection

Having these goals in mind, trainers should consider the following indicators of appropriate behavior for choosing members of an assertion training group: conveys a willingness to try to talk openly and share ideas with others; has problems of an interpersonal nature; can identify and describe several incidences of passiveness; is self-referred; wishes to act differently; and indicates a willingness to work at changing behavior. Behaviors of a person deemed inappropriate for assertion training may include: extremely nonassertive or aggressive behaviors; an unwillingness to talk; problems of a more severe nature than interpersonal difficulties; inability to identify and describe incidences of nonassertion; and unawareness of the goals of an assertive training group. More specifically, behavioral indicators of inappropriateness for assertion training groups include: rigid body posture, rigid hand movements, long response latencies, flat affect, and compliant verbal content (Sansbury, 1974). The effort and time involved in screening and pre-testing are encouraged by the finding that screening and pre-testing alone (without assertion training) can improve assertive content and reduce anxiety (Galassi, Galassi, & Litz, 1974).

Instructions

Each phase of assertive training is introduced by a didactic or instructional segment intended to inform the trainees about theoretical and practical elements of assertive behavior. Instructions generally follow self-assessment and efforts to develop a group assertive belief system. These theoretical and practical elements of assertiveness are discussed briefly and simply throughout training since the main emphasis in assertion training involves behavior rehearsal and feedback. There are a variety of books on assertion which are

excellent for homework assignments and bibliotherapy (Alberti & Emmons, 1974; Cheek, 1976; Colter & Guerra, 1976; Galassi and Galssi, 1977a, Lange & Jakubowski, 1976). Some colleges offer courses in assertion training for those trainees who would like to understand the concepts of assertiveness in more detail (Whitely & Flowers, 1978).

It is important for trainers to remember the previously stated goals of this Assertion Training with American Indians program and use illustrations of situations which reflect the problems and concerns of Indian people whenever possible while giving instructions. The first instructional area imparts an understanding of what constitutes assertive, aggressive, and nonassertive behavior, including the verbal and non-verbal components of each (see the Assertive Behavior, Message Matching, and Indian Non-verbal Communication chapters). Trainers should also keep in mind that assertive behavior is a learned behavior and that there are social consequences and beliefs which influence whether a person acts or is perceived as acting assertively, aggressively, or nonassertively.

The key instructional element in this program is the situation-specific nature of assertiveness. By situation-specific, it is meant that trainees in this program must learn to discriminate various culturally appropriate settings and the appropriateness of content, para-language, and non-verbal behaviors in delivering assertive messages, particularly in inter-racial assertions. Trainers must help trainees learn to discriminate when, where, and with whom it is culturally appropriate to be assertive. One of the most important discriminations involves "people appropriateness," the implications of assertiveness with people from other cultures (Cheek, 1976). Different people talk and think differently about the same phenomena. In order to effectively enact an assertive transaction, trainees must understand the orientation and possible perceptual differences which result from various orientations of target people (see Chapter V).

Although many trainees are intuitively aware of the duality of contemporary Indian behavior in work and traditional settings, Indian behavior in mainstream society often conflicts with what is appropriate in Indian society. Cultural encapsulation perpetuates, build-in blinders, hidden and unstated assumptions that control one's thoughts, feelings, and attitudes. Critical situations arise when trainees encounter members of another culture, raise their young, and are forced to explain things to them, or support traditional cultural institutions at question by the dominant society. Group discussions which arise from the ideas presented during the instructional element of the program often force trainees to look at the hidden structures and meanings of Indian ways. Thus, discussions which occur during instruction also provide an opportunity for comparisons of Indian ways and mainstream society's ways.

Many authors on assertion training provide discussion guides for several content areas surrounding the three major focuses of assertion training: expressing positive feelings, expressing negative feelings, and self-affirmation. Galassi and Galassi (1977a) provide excellent instructions for these content areas. They also discuss the counter-productive beliefs about rights, consequences of behavior, and how people should appear to others which are associated with each of the following.

1. *Expressing positive feelings.* Giving compliments; receiving compliments; making requests; expressing like, love, and affection; initiating and maintaining conversation.

2. *Self-affirmation.* Standing up for legitimate rights; refusing requests; expressing personal opinions including disagreement.

3. *Expressing negative feelings.* Expressing justified annoyance and displeasure; expressing anger.

Types of Assertions

Different people respond more acceptingly to different levels or types of assertions. Three types of assertions have been selected for this training program on the basis of relevance to Indian ways of living and communicating: basic assertions, emphathic assertions, and escalating assertions (Lange & Jakubowski, 1976). *Basic assertions* are the simple expression of standing up for personal rights, beliefs, feelings, or opinions. They do not involve intricate social skills but do involve expressing honest feelings. The content of basic assertions involves expressing positive feelings, self-affirmation, and expressing negative feelings (Galassi & Galassi, 1977a). Some examples of basic assertions are: "I like you very much," "I'd like to have an hour to think it over," "I find your constant interruptions annoying."

Empathic assertions are used to convey empathy or sensitivity to the other person beyond simply expressing one's feelings or needs. They involve making a statement which conveys understanding of the other person's feelings or position and are also followed by a statement supporting the speaker's rights in the situation (Jakubowski, 1977). For example, "I realize that you really enjoy talking about the conference, but I agreed to come here with you with the understanding that we would be working on our class presentation together." The effects of empathic assertions are twofold: people more readily respond to assertions when their feelings have been recognized first; and the speaker more clearly understands the situation when he or she takes time prior to responding to reflect upon the other person's feelings. This type of assertion generally helps settle the impact of negative information when it must be conveyed. Empathic assertions should not be used, however, to manipulate a person into accepting bad news.

Escalating assertions are reserved for times when the receiver fails to respond to a basic assertion or continues to violate the speaker's rights (Rimm & Masters, 1974). This type of assertion begins with a minimal assertive response. When the other person does not respond or attend to the minimal assertion and continues to violate the speaker's rights, the speaker gradually escalates the assertion and becomes increasingly firm while offering statements which might be inappropriate if used at the onset of the interchange. For example, in a situation where a man is trying to pick up a woman, she might use the following procedure to escalate the assertion:

"It is nice for you to offer to give me a ride, but a friend is picking me up any minute." (Basic Assertion)

"No thank you, I intend to wait for her." (Minimal Assertion)

If the man persists to the point of annoyance, the woman might say:

"This is the third and last time I'm going to tell you I don't want a ride. Please leave!" (Escalatory Assertion)

An additional aspect of escalating assertions is the "contract option" wherein the other person is forewarned of what the final assertion might be and is, therefore, given an opportunity to alter the behavior before a need for the final assertion arises (Lange & Jakubowski, 1976). A contract option for the situation above might be to say, "If you don't stop harassing me, I will take down your license number and report you to the police. I'd rather not do that, but I will if you don't leave me alone." The effect of the contract option in escalating assertions depends upon the speaker's tone of voice. If stated in a highly emotional tone the message is received as a threat, perhaps even a challenge. If stated in a matter-of-fact manner and tone of voice, the message simply gives the other person knowledge of the consequences which will occur if the speaker's rights continue to be violated (Lange & Jakubowski, 1976).

Modeling

Another important instructional component in assertion training is the use of live or videotaped models to demonstrate assertive behavior. The videotaped modeling in this program illustrates situations Indians frequently encounter. The models also provide typical reactions of certain target people to Indian assertive behavior. When trainees observe the model's assertive statement and action and the consequences of assertive behavior, they learn assertive behavior vicariously, in much the same way as if they experienced the situation directly (Bandura, 1971). Observational learning via modeling also gives the trainees unsaid permission to engage in assertive behavior and helps them reduce their fear concerning individual or cultural potentiality for assertiveness (Lange & Jakubowski, 1976).

Formal modeling is provided by a series of twenty-minute videotapes created by the author, enacted by Indian people from Oklahoma, North Dakota, and Arizona (Rowe & LaFromboise, 1979). These videotapes will be particularly enhancing for non-Indian trainers, since they attempt to compensate for the cultural difference between trainer and trainees that affects trainees' motivation and depth of self-exploration. A noticeable increase in trainee participation in behavior rehearsal occurs once trainees view these videotapes. Information concerning availability may be obtained from the Instructional Services Center, College of Education, University of Oklahoma, Norman, Oklahoma 73070.

1. *"Can Assertiveness Benefit Indian People?"* is a stimulus videotape designed to elicit strong feelings in Indian people about their need to be assertive. These feelings are evoked by three scenes entitled "School Board Meeting," Job Interview," and "One More Time" in which Indian people are nonassertive and suffer negative consequences as a result (see Exercise 4, p. 58).

2. *"How Can We Talk to Make Others Listen?"* is a testimonial videotape involving three scenes in which Indian people discuss times when they have been assertive and good things came to them as a result. After each testimonial, they demonstrate how they behaved assertively in the situation. The scenes are entitled, "Big Sister," "Work vs. Staying Home," and "The Professor" (see Exercise 6, p. 60).

3. *"What Do We Mean by Assertive?"* provides a variety of situations modeling assertive, nonassertive, and aggressive behavior. A trainer may use this videotape to illustrate the verbal and nonverbal components of each type of behavior or teach trainees to begin to discriminate the difference and consequences of each behavior (see Exercise 7, p. 60).

4. *"Message Matching"* illustrates how Indians talk differently to Indians and Whites. Indian people model how they talk assertively about the same problem to five different kinds of target people: conventional Whites, Whites with people orientation, Indians with non-Indian orientation, Indians with Indian orientation, and traditional Indians. The four segments of this videotape are entitled: "Right to Worship," "Right to be Different," "Right to Determine Who Is Indian," and "Self-Determination" (see Exercise 15, p. 64).

5. *"Dual Roles."* This videotape demonstrates how an Indian person must assess what his or her role is in the situation in relation to the target person. Since contemporary roles and rights of Indian people are either ill-defined or in a state of cultural flux, trainees must be able to detect differences as they move from work settings to cultural settings. Two scenes are enacted to illustrate the differences in cultually-appropriate behavior occurring on the job and in political and social interactions. Scene I involves an Indian woman consultant and male Indian program director in the office and then at a parent committee meeting. Scene II involves a male tribal elder and younger male tribal planner in the office and then attending a tribal council meeting (see Exercise 14, p. 64).

6. The right to self-determination is reenacted in the videotape entitled *"Back-up Assertions."* This videotape demonstrates what to do when negative reactions occur as a result of assertive behavior. Back-up assertions are open inquiries as to how the message was received for purposes of restatement or clarification (see Exercise 17, p. 66).

7. *"Different Ways to Assert Your Rights"* demonstrates basic, empathetic, and escalating assertions in scenes entitled "Fight vs. Movie" and "Car Trouble" (see Exercise 12, p. 63).

Informal live modeling of alternative behaviors may be provided by the trainer and trainees throughout training. Group members can use mini-modeling of a few responses to demonstrate, rather than report assertive experiences. Many assertion exercises and assertion simulation games also involve trainee-to-trainee modeling of assertive behaviors. Informal modeling is most frequently used during behavior rehearsal. Trainers and trainees may choose to take the role of the sender or engage in role reversal after a problem situation has been practiced to illustrate alternative ways of handling the situation assertively. Trainers may decide whether or not to model a behavior according to the following criteria:

1. Will the modeling impose the trainer's values on the sender?

2. Would the sender benefit more from modeling or from the use of self-evaluation and trainer/trainee feedback (Lange & Jakubowski, 1976)?

Behavior Rehearsal

Behavior rehearsal appears to be the core procedure of assertion training (Shoemaker & Satterfield, 1977). A frequent use of behavior rehearsal through training provides an opportunity for group members to practice and refine their assertive skills. Several components of behavior rehearsal have been reported in the training literature. In this program rehearsal, role reversal, reinforcement, self-assessment, and coaching are emphasized.

Behavioral rehearsal in assertion training rquires a person to rehearse a situation with other trainees who play the role of receiver (target person) of the assertive meassage. The sender learns primarily through discovery and self-assessment while practicing simulated situations which could happen in real life. Practice affords a person a chance to think through what he or she wants to say. Practice is also effective because of its experiential, emotion-arousing nature. The work of worrying or anticipating forces a person to learn as much as possible about an event. It prepares the trainees for possible negative as well as positive effects of assertive behavior so as not to be surprised by them. Anticipation also acts as a catalyst for one to envision what he or she might do if negative effects do occur (Brislin & Pedersen, 1976). This intricate preparation reduces anxiety about the situation and helps trainees develop a sense of confidence in their ability to perform the practiced assertion even when apprehensive (Booraem, Flowers, & Schwartz, 1978). Both those actively involved in the role play and those who observe the role play learn about assertiveness from behavior rehearsal. They learn to prepare for a variety of alternative responses from the target person.

In the initial stages of assertive behavior reheasal, trainees practice prearranged situations. These are written scripts which detail each response made by the target person and provide concrete guides about the role play situation and intent of the sender. The content areas involve expressing positive and negative feelings and self-affirmation. Some role plays of this nature, adapted from the Native American Assertive Simulator, entitled "Scripts for Indian Behavior

Rehearsals" are provided in Appendix IV for use in behavior rehearsal (Native American Learning Corporation, 1978). They may also serve as examples for trainees who wish to create their own scripts. Group members should practice these situations several times. As they develop confidence, the lines of the target person may be varied to force the sender to react spontaneously.

Script Writing

Since assertiveness is situation-specific, the use of standard situations is limited since they only tape some aspects of difficulty trainees encounter in real life situations. It is preferred to use situations from the trainee's experience because assertiveness has been found to generalize only to behavioral situations similar to those used in training (Kirschner, 1976). To encourage generalization, trainees may be asked to keep daily logs of assertive behaviors in homework assignments, in prerehearsed interactions, and in recent real-life situations (Galassi & Galassi, 1977a). Trainees may also be asked to write their own scripts about personal situations they have encountered in which they wished to behave differently or more assertively. Guidelines for constructing scripts are provided by Bower and Bower (1976). The context of the script should clearly define:

1. What problem is occurring;
2. Where the persons are;
3. Who the persons are (including status and degree of external control of each);
4. When the event is occurring;
5. What the sender's specific goal is;
6. What the sender's specific right is;
7. What the target person's specific right is; and
8. What the sender wishes to express (MacDonald, 1975).

Another helpful source of information for trainees writing their own assertive scripts comes from observing others in similar roles practicing assertiveness and noticing the circumstances under which they were assertive, their methods of being assertive, and how others react to their assertion. This exposes group members to an awareness of a variety of assertive styles and gives the trainer and trainees information about the cultural context and regional and tribal differences in which trainees are learning to be assertive.

Evaluation of Consequences

Before the actual role play, trainees must first evaluate the situation in order to determine what assertive behavior is required (Galassi & Galassi, 1977a). Trainees may do this by referring back to elements included in the script, determining what the probable short-term and long-term consequences of various courses of action are, how they wish to behave in the situation, and what responsibilities accompany the behavior. Some other dimensions in the appraisal of short-term and long-term consequences of assertiveness include:

1. Degree of intimacy in the situation;
2. Intensity of emotion present;
3. Perceived status of the target person, including sex and race;
4. Perceived status of the sender in the situation; and
5. Number and status of observers present (Cheek, 1976; MacDonald, 1975).

Role Play Procedures

Trainees then choose a situation and select other trainees to role play with them. The total situation is broken down into smaller segments in order to simplify the sender's concentration and reduce the anxiety which accompanies lengthy behavior rehearsals. After one or two brief transactions, the trainer stops the rehearsal and asks the observing trainees to tell the sender what they thought was particularly assertive about the communication. The sender is encouraged to assess whether he or she agrees with the feedback. This type of feedback gives positive reinforcement and allows the sender to conduct the final judgment. After feedback is accepted or rejected, the trainer asks the sender to identify one or two specific areas for improvement and the sender role plays the segment of the scene once more. Feedback and self-assessment follow the role play again, with the trainer emphasizing increases in assertive behavior over the first role play and suggesting one or two additional changes the sender might try. Once the sender acts assertively with little or no anxiety, the scene is extended, practiced, and coached until each segment is successfully accomplished. The entire scene is enacted assertively in the final behavior rehearsal.

Cognitive Restructuring Procedures

Some additional techniques which may help trainees become proficient in assertively completing behavior rehearsals include: role reversals, modeling, and practice in responding to negative reactions. At the end of each segment of the scene, the trainer may also work with the sender in disputing any counterproductive beliefs which block action and lead to rationalizations about being nonassertive. Galassi and Galassi (1979) have offered some cues for trainers which indicate that a trainee may be battling with counterproductive beliefs during behavior rehearsal. These cues are particularly important in assertion training with American Indians since their belief systems and values differ from those held by members of the dominant society.

If a group member becomes more and more anxious with repeated behavior rehearsals, he or she may be experiencing internal conflict. This may be evidenced by the trainee becoming increasingly aggressive or hostile, or increasingly more hesitant and displaying faltering speech. In this case the trainer asks whether or not the trainee was pleased with the behavior. The increase in anxiety can be assessed by comparing the trainee's self-reported anxiety levels before and after each rehearsal. Other indicators include the member simply stating, "I can't deal with it," or offering excuse after excuse for behaving nonassertively. When internal conflict is identified, trainers may introduce cognitive restructuring

procedures (Lange & Jakubowski, 1976). Trainers may help group members with counterproductive beliefs by assisting them in learning to dispute the beliefs and helping them reverse their perspective by asking how they would feel in the other person's position. Once the trainer has detected the counterproductive belief, he or she may ask the member the following questions:

1. Is the belief true?
2. Why is it true?
3. What evidence supports the belief?
4. Does the belief help you feel the way you want to feel?
5. Does the belief help you to achieve your goals without hurting others?
6. Does the belief help you to avoid significant unpleasantness without simulataneously denying your own rights?

Trainers may also ask opinions from other group members concerning the likely impact and consequences of the trainee's feared assertive behavior. In extreme cases the trainer may teach the trainee thought-stopping procedures to interrupt stubborn and frequently occurring beliefs (Galassi & Galassi, 1977a) or may provide relaxation training as a supplementary homework assignment.

Once successful behavior rehearsal occurs, trainees are encouraged to use increasingly complex situations in trying out their newly acquired assertive skills in real life settings, beginning with situations which would be least difficult and progressing to more difficult and anxiety-provoking situations. For example, a trainee may wish to refuse a request to lend $200 to an acquaintance before refusing a request to give $200 to a relative to help pay the rent.

In summary, behavior rehearsal can be utilized not only for practicing and refining assertive responses, but also for purposes of clarifying one's beliefs about rights and responsibilities.

Feedback

Throughout role plays, the trainer frequently stops the rehearsal after one or two brief transactions to provide for feedback. Feedback is a form of self-disclosure in which a person relates to another information concerning how his or her performance has affected the person.

Feedback in assertion training evolves from four sources--trainer, trainee, and fellow trainees observing the behavior rehearsal, and videotape (if available). The crucial requirement in giving accurate feedback is the trainer's power of observation. Some people can form sharp impressions of whatever is going on around them, in themselves, and in others. Many American Indians

maintain this attribute. The average person has no conception of how to observe facial expressions, the look of the eye, or the tone of voice which reveal the state of mind of the person. Observational skills must then be modeled by trainers to enhance the existing observational powers of trainees. Trainers should also give group members opportunities to systematically practice giving feedback.

Guidelines for giving feedback are provided to help the trainer give systematic self-disclosure. Trainers should begin by asking the sender how he or she felt immediately following the role play, what he or she liked or disliked about his or her performance, and how anxious he or she felt during the role play. Trainers then point out any positive aspects of the role play performance. If it is difficult to find positive aspects, the trainer may simply state, "I'm glad you made it through the scene" (Galassi & Galassi, 1979). Trainers then shape the desired response by reinforcing increments of improved assertive behavior.

It is important that trainers be specific in giving feedback concerning exactly which verbal and non-verbal behaviors are positive. A list of verbal and non-verbal behaviors necessary for assertiveness is provided in Appendix IX. After all positive feedback has been given, the trainer offers negative feedback by describing one or two behaviors which could be improved. The trainer suggests ideas for improving these behaviors and asks the trainee for his or her personal reactions to the suggestions. The sender may wish to accept, refuse, or modify the feedback suggestions.

Galassi and Galassi (1977a) recommend using "criteria cards" which are 3" x 5" cards with the following information reprinted on them.

How anxious or relaxed were you?
- Suds score? Eye contact? Relaxed posture?
- Nervous laughter or joking?
- Excessive or unrelated head, hand, and body movements?

What did you say?
- Say what you really wanted to say?
- Comments concise, to the point, and appropriate?
- Comments definitive, specific, and firm?
- Perhaps a factual reason, but no long-winded explanation, excuses, or apologetic behavior?

How did you say it?
- Almost immediately after the other person spoke?
- No hesitancy or stammering in your voice?
- Volume, tone, and inflection appropriate?
- No whining, pleading, or sarcasm?

This assertion training program encourages non-professional rather than professional coaching. Criteria cards are most effective in guiding trainees in giving feedback during behavior rehearsal. As the training progresses, coaching from a variety of trainees (rather than solely from the trainer) occurs naturally if the

trainer encourages and reinforces feedback from trainees. It has been found that trainees coached by other group members display less need for assistance in later assertions than those coached by professionals. The trainees who serve as coaches also display superior performance in later assertions than those participants who did not have the opportunity to coach (Flowers & Guerra, 1974). Initially, feedback from trainees often is not very specific or constructive. However, after the trainer has modeled giving feedback throughout the session and been around to each triad during role plays giving feedback, more accurate feedback from group members occurs and the anxiety associated with giving negative feedback diminishes. The trainer may wish to refer to communication skills training manuals for activities in self-disclosure and giving feedback.

In Indian to white behavior rehearsals, the author recommends concentrating feedback on eye contact and the content of the message, since non-Indians attend to the words which are spoken more than they attend to the manner in which the content is delivered. During Indian to Indian interchanges, the author recommends concentrating feedback on non-verbal behavior since the non-verbal components of a person's message may have more impact on the Indian receiver than the verbal components.

It is again emphasized that feedback is bilateral. Trainees may accept, refuse, or modify feedback suggestions (Lange & Jakubowski, 1976). The trainer can display a nonjudgmental facilitative attitude by saying, "What's your reaction to what I've said?" or "What do you think?" or "Do you see it a lot differently than I do?" Coaching differs from feedback in that it takes the form of suggestions rather than imposed descriptions of what constitutes appropriate assertive response.

Another type of bilateral feedback employed in this program concerns interracial or interpersonal conflict on the part of the sender during behavior rehearsal. It is a common occurrence with Indian people to experience conflict from the competing values of Indian automomy versus cultural self-preservation and because of a continual fluctuation between Indian and white role expectations. Trainers can help Indian trainees decide when and if assertiveness should be used by exploring the following questions: How important is the situation to me? How am I likely to feel afterwards if I don't assert myself in the situation? How much will it cost me to assert myself in the situation (Lange & Jakubowski, 1976)?

Feedback outside of assertion training comes from the target person, the trainee's internalized feelings about the event, and the social reinforcement the trainee receives from his or her cultural environment. Assertive behavior is expected to increase the likelihood of a person obtaining social rewards and supports (Adinolfi, McCourt, & Geoghegan, 1976). Since the probability of Indian trainees receiving rewards from the dominant society for assertive behavior is low, trainees should be taught to select situations with high probabilities that assertiveness will be rewarded and also encouraged to meet with fellow group members after training to reinforce each other's assertive behavior (Sansbury, 1974). A questionnaire entitled "Assertion Training-Reinforcers Questionnaire" is included in Appendix V, which is designed to help trainees assess what natural reinforcers for assertive behavior reside in their own communities (David, 1972).

Another type of feedback is videotape feedback. The advantage of this less personal method lies in the ability to isolate aspects of the communicator's difficulty through replays of the tape for more accurate, diagnostic feedback. Trainees have reportedly improved their performance more quickly with videotape feedback than from personal feedback from trainer and trainees. It is much easier to teach the essential component of display of affect in assertiveness using videotape feedback procedures (Eisler, Miller, & Hersen, 1973). However, it has been suggested that the use of videotape during the initial stages of assertion training may have an overwhelming effect (Gormally et al., 1975). If trainers decide to use videotape, they should introduce the medium cautiously by allowing the trainees to experiment with using the equipment and become comfortable with it for a period of time. Although receiving feedback from videotapes may provide the strongest message, it may also have a most devastating effect if not accepted well by the trainees.

Homework Assignments

Extensive assessment prior to training using the Adult Self-Expression Scale (Gay, Hollandsworth, & Galassi, 1975) will not only help trainers plan the content of training but also identify recurring trouble areas, behaviors, or target people for planning homework assignments.

An initial homework assignment might involve having group members tell people who are close to them that they are trying to change some aspects of their behavior. This prepares significant others for new behaviors on the part of the trainees. Another initial assignment involves asking trainees to observe a person who could be considered a good role model of culturally appropriate assertiveness and take note of specific verbal and non-verbal behaviors which he or she displays. Group members should also be forewarned that occasionally adverse reactions may occur from people who have a stake in their remaining nonassertive. These people may resist their efforts toward personal growth, since it might change the desired nature of the relationship. As previously stated, homework assignments may consist of keeping a daily log of assertive and nonassertive situations, identifying rights, recording thoughts and feelings about Indian assertive behaviors, and other similar activities (Galassi & Galassi, 1977a; Sandmeyer, Ranck, & Chiswick, 1979).

Trainers may ask trainees to report what happened during homework assignments in order to encourage them to continue. As trainers check on the assignments, they should first find out whether the tasks were completed by asking for a specific description of the event, including the trainee's self-reported behavior as well as a description of how the trainee felt during and after the event. More difficult assignments should not be assigned until trainees feel comfortable both before and after the event.

If group members report having completed homework assignments, trainers should reinforce them for having done so. Trainers may also wish to discuss similar situations in which equivalent assertions may be judged appropriate or inappropriate. Trainers ask trainees how they feel about being assertive in certain situations and

reinforce appropriately assertive verbalized attitudes concerning their honest and open feelings (MacDonald, 1975).

As trainees become more accustomed to homework assignments, they may become more self-directed or choose to work collaboratively in deciding upon their individual homework assignments. They may want to try out situations learned that day in training, or they may simply decide what behaviors they think they should work on until the next training session.

The author has attempted to design components of training which reflect the influence of Indian culture, preferred representationtal systems of Indian people, and culturally accepted ways of learning into the learning-based model by encouraging the cultural as well as situational appropriateness of assertive behavior. For this reason, a lengthy discussion of culture-specific issues concerning American-Indian behavior, rights and responsibilities, message matching, and non-verbal communication in the next four chapters precedes the detailed training exercises of Chapter VII.

CHAPTER IV

INDIAN RIGHTS AND RESPONSIBILITIES

> The assertion of Indian rights has come about because tribes at long last have begun to take their rights of self-government seriously and the courts are taking them seriously too. (Senator Edward Kennedy, 1978, p. 1)

One of the basic goals of assertion training is to develop a positive belief system about the right to act honestly and to express throughts, feelings, and beliefs openly. To do so, current training programs describe this right as a "human right" (Alberti & Emmons, 1970; Lange & Jakubowski, 1976). This idea suggests that all humans possess rights regardless of the cultural limitations imposed on them by Western value systems or regardless of the intolerance for racial and religious differences inherent in the Western concept of "universal human beings" (Morey & Gilliam, 1972). The basic rights of many assertion training programs reflect the theme of entitlement of people to act assertively and to express honest feelings, beliefs, and thoughts. Human rights imply that:

1. People have the right to respect from others.
2. People have the right to have needs and to have these needs be as important as other people's needs.
3. People have the right to have feelings and to express these feelings in ways which do not violate the dignity of others.
4. People have the right to decide whether to meet others' expectations or to act in ways which fit them as long as they act in a manner respectful of the rights or others.
5. People have the right to form their own opinions and to express these opinions. (Lange & Jakubowski, 1976)

Indian people are very skeptical of the concept of basic human rights since they have experienced numerous instances in which their rights have been denied due to the oppressive policies of the United States government (such as removal, allotment, termination). The Indian's survival as "poorest of the poor" is not only a material poverty but a poverty of reasonable choices, a lack of freedoms, and a poverty of spirit (Warrior, 1970).

When Indian trainees were asked what they thought of each of the Five Basic Rights in the program of Lange and Jakubowski (1976), they indicated that these rights had little meaning for Indian ways of thinking and living (Rowe, Eoyang, & LaFromboise, 1977). The basic belief that assertion--rather than submission, hostility, or manipulation--enriches life and ultimately leads to more satisfying personal relationships with others may be challenged by American Indian trainees.

They frequently question the appropriateness of these beliefs in their cultures which value:

1. acquisition of respect through sharing and honorable deeds;
2. priority for group needs over individual needs;
3. non-interference in the communication of thoughts and feelings;
4. adherence to culture role expectations; and
5. preference for the expression of personal opinions when called upon.

In assertion, training, it is necessary to consider Indian rights for various reasons. Trainees will be more likely to stand up for themselves against criticism once they have developed a positive belief system which can justify assertive actions. They will understand better how to act in a situation once they know what their individual and special rights are. They will find it easier to stand up for themselves when they realize that they are also asserting the rights of Indian people in general. Before they can experience these effects, they must become aware of existing techniques which have sabotaged Indian efforts to stand up for their rights.

Techniques for Sabotaging Indian Rights

1. Making an Indian feel as if he or she is a non-person by referring to them as "pagan," "savages," and "drunkards" or by legally distinguishing between Indians and whites on the basis of the dehumanizing criterion of blood quantum. Human rights are for people.

2. Stealing human rights by obtaining thanks from the victims. Indians are often made to feel indebted and that they should be appreciative for the numerous sacrifices and hard work vested in solving the "Indian problem."

3. Instilling fear in Indians that their attempts to regain their rights might jeopardize the rights they already have. Indians are often told that things could be worse and they should be grateful for the human rights they have rather than complain about their loss of human rights.

4. Setting up the oppressors as the protectors of the Indian's human rights so that the protectors can selectively act in ways which further their own interests while ostensibly acting on behalf of the Indians.

5. Pretending that the reason for the loss of human rights is for some other reason than that a person is Indian (such as drinking, being late, nonconformity).

6. Pointing to the common good of all people. Indians are presented as being selfish if they represent their wishes when there are competing interests. For instance, Indians can not only think of their rights, they must also think of the other hunters or the sporting goods industry.

7. Removing rights so gradually that Indians do not realize what has happened until it is too late. Another hunting rights example would be to first restrict the geographical area where hunting is permitted, then cut the season to certain times of the year, then insist on licensing, and then Indians will be on the same grounds as non-Indian sportsmen.

8. Holding conferences on HUMAN RIGHTS to allow Indians to blow off steam and go home feeling that things are well in hand (Waubageshig, 1970, pp. 197-198).

These examples illustrate the kinds of experiences Indian people have regularly encountered and which indicate that the majority society often acts with total disregard for the rights of Indian people.

This assertion program with Indian people attempts to present rights in a responsible manner by encouraging trainees to respect others' rights as well as their own. Trainees first review the specific rights for which they have expressed concern. These rights have more meaning to trainees when they are specific, for example, the right to make mistakes, the right to be different, the right to long hair. It is more meaningful for trainees to create their own list of rights (see Indian Bill of Rights exercise in Chapter VII) than to be handed a list of the five basic rights or special Indian rights. The responsibilities of Indian people and the responsibilities of the Federal government in carrying out these rights in a mutually respectful way are discussed throughout in hopes that eventually rights will no longer be used as weapons. To many Indian people, freedom and responsibility come from the right to decide what is best for themselves and to run their own affairs.

Few people realize that American Indians comprise the only minority group which possesses a special legal status within the United States (Washburn, 1976). Although they are citizens like everybody else, they are also, by virtue of their tribal affiliations, possessed of special rights which emanate from the special legal status of "internal sovereignty." This concept has often puzzled and irritated white Americans. This status was attained by treaty negotiations between Indians and whites which established that the Indian land Americans now enjoy would be held in trust by the United States government if Indians could live autonomously, free from external control, and maintain their own authority within the limits of their own reservation lands. The special rights of Indians were established by executive orders and judicial doctrines created between them and the United States (Zionitz, 1975).

Unfortunately, as individual Indians entered into a variety of associations with whites, these relationships became characterized by inequality and political separation (Washburn, 1976). It became evident that laws would need to be enacted to protect the Indian's individual rights. Consequently, legislation was passed: the Dawes Act of 1887 attempted to reconcile Indian status; Indians were declared U.S. citizens in 1924; the Indian Reorganization Act of 1934 was created to give legal recognition to tribal governments distinct from federal, state and local governments; the Indian Claims Commission was created in 1946 to hear disputes between Indians and the U.S. government. Most recently, the Indian Civil Rights Act of 1968 emphasized the rights of Indians as U.S. citizens, so that the individual rights in the U.S. Constitution would be upheld in Indian communities over and above local constitutions (25 U.S.C. S.S. 1301-41 (1970)).

To fully safeguard guidelines for federal courts in dealing with Indian sovereignty questions, Indians must stand up for their sovereign rights to:

1. Function as governments with sovereign powers over their territory and people.

2. Maintain their own values and concepts of fairness and justice to the fullest extent.

3. Maintain respect for tribal self-government by demanding that courts recognize the tribes' own institutions of government, their constitutions, ordinances, and regulations.

4. Maintain a tribal society which is closed or limited to outsiders, if it chooses, and reject cultural pluralism in order to protect its community character.

5. Maintain the tribe's inherent right to determine its own membership.

6. Impress upon the courts the importance of avoiding action which would undermine the authority of tribal courts over reservation affairs and, in turn, infringe on the rights of Indians to govern themselves (William v. Lee, 358 U.S. 217 (1959)).

As Indian associations with whites continue, Indians continue to ask that their special history, status, and circumstances be allowed to be worked out within the framework of their own rights and beliefs and in collaboration and harmony with those around them.

A detailed discussion of the rights (Treaty Rights, Rights to Self-Government, Jurisdiction, Exclusion, Leadership, Indian Preference, Water Rights, etc.) commonly discussed by Indian people in assertion training workshops can be found in LaFromboise and LaFromboise (1982). Since almost all interpersonal interactions or communications imply certain personal rights, it is important that Indian people recognize what their rights are in order to know how to stand up for them, how to act on them, and how not to deny them. Trainers may wish to acquaint themselves thoroughly with this information and provide trainees with a handout stating the legal decision which substantiates or questions each of the special rights inherent in tribal sovereignty (see Appendix II).

Developing an Assertive Belief System

Developing an assertive belief system is accomplished gradually over training as participants feel better about themselves, through assertive actions and receiving social support for their assertive actions. Most training sessions deal with rights to some degree, but the early sessions particularly emphasize rights from a consciousness-raising perspective. The Indian Bill of Rights exercise and the Stimulus Videotape or Demonstration (see Chapter VII) are designed to stimulate participants' feelings about injustices which occur to American Indians when they do not assert their rights.

The training group itself can provide trainees with information about the cultural appropriateness or social necessity of asserting their rights in particular situations occurring in non-Indian as well as Indian settings. When conflicts occur concerning cultural appropriateness, personal integrity, and the degree of compromise which is acceptable, usually at least one member of the training group can lend information and support. The following example illustrates how group members can provide a persuasive rationale for accepting an assertive right:

In this case a militant male staff member of a community agency stated that he did not believe American Indians really have rights. According to John, if Indians really had rights they would not have to defend earlier treaty negotiations to non-Indians constantly. He also felt that Indians should not have to accept legal compromises concerning their rights. John then proceeded to present a series of cases in which portions of land were relinquished through legal negotiations.

At this point group members interceded with accounts of experiences in which tribal rights had been upheld in legal disputes. One group member reminded John that equating defense of rights with total loss of rights was extreme and that accepting defeat in this area prohibited the securement of the remaining Indian rights in existence at this time.

Trainers can help trainees develop assertive beliefs by modeling equitable behaviors in the group. Lange and Jakubowski (1976) offer the following diverse ways that trainers can promote the belief that everyone has the right to have their individual rights and feelings considered and respected:

1. Encouraging trainees to openly and fairly handle conflicts that occur during training sessions (i.e., time for breaks).

2. Helping trainees who hold conflicting viewpoints to communicate with each other.

3. Allowing everyone a chance to speak during training session.

4. Respecting a trainee's decision not to be assertive in a particular situation.

5. Disagreeing with trainees' opinions and offering professional views in a straightforward and nondefensive manner.

6. Being responsive to criticisms about your leadership or the value of particular assertive concepts and exercises.

7. Helping trainees give due recognition to the rights of both parties involved in the interaction when assertive conflicts are analyzed in training.

Indian people have come to realize that freedom inherent in their individual and special rights will be acquired only by constantly and responsibly pursuing recognition of these rights. The literature warns of a possible danger of trainees becoming aggressive due to becoming overly rights conscious (Lange & Jakubowski, 1976). Indian trainees report a different effect after experiencing the recognition of special Indian rights in the Indian Bill of Rights exercise, observing models in the Message-Matching videotape, and practicing standing up their their rights with a variety of target people in the Message-Matching exercises (see Chapters V and VII). They report that the combined experiences help them reduce or control the

negative emotions experienced in crucial interpersonal situations. They also report that the training gives them confidence to articulate and assert their rights rather than demand them.

Another predicted danger of "rights consciousness" is the possibility of dead-end conflicts arising in which both parties adamantly stick to their positions, each adhering to their own rights (Lange & Jakubowski, 1976). The author questions whether this impasse is any different than past Indian-White relations. To improve on this stalemate, mutual responsibility and compromise are emphasized. Much of responsible assertiveness relies on an awareness of the consequences of assertive action and the willingness and ability to reach mutually acceptable compromises. It is hoped that Indian people will have the freedom to choose to be assertive concerning their rights based upon their determination of how important the right is to them, how they are likely to feel if they do not assert their rights, and how much it will cost them to assert their rights in a particular situation (Lange & Jakubowski, 1976). It is also hoped that Indian trainees will reassess the very nature of their values, ways of living, and beliefs about mankind as they continually challenge America to keep her promise that Indian property, rights, and liberty no longer be abused.

CHAPTER V

MESSAGE MATCHING

> When we met with Indian elders in Denver in 1968, the point was made that the Indian and the white man had never understood one another, but it's the Indian who is going to understand the white man before the white man understands the Indian. This is so because the Indian can think with his whole heart, whereas the white man thinks with his head, and thinking only with the head really doesn't help one to understand the other person. (Morey & Gilliam, 1972, p. 11)

These plain-spoken words of Sylvester Morey, while attending a conference concerning the traditional upbringing of Indian children, emphasize three very important issues concerning Indian assertiveness: first, that Indians and non-Indians have never understood each other's attempts to communicate; second, that the Indian is more capable of the understanding necessary for communication; and third, that words alone are not what makes the communication of the language.

The confusion which arises during attempts at Indian/non-Indian communication is a result of the divergent cultures from which each group of people originates. Years ago, during less complex and fast moving times, the problem of mutual understanding was not so difficult. Most transactions were conducted with people, well-known to each other and from similar backgrounds. This was especially relevant to cultures which were deeply encapsulated or involved with each other like the American Indian. Simple messages with deep meaning flowed freely, for each person knew the other well enough to realize what each was and was not taking into account during verbalization.

E. T. Hall (1976) believes that certain Indian tribes (like the Navajo) think very differently from whites and that much of that difference is initially traceable to their language. He supports this conjecture by citing the divergent meanings for Hopi and for the non-Indian of a simple statement in English such as "It rained last night." The Hopi cannot think about the rain without signifying the nature of his or her relatedness to the event, be it first hand experience, inference, or hearsay. The non-Indian views this spoken statement simply as an abstraction of an event which occurred in the environment apart from any personal involvement in natural events. This illustrates the semantic diversity in communication when people, who use the same language, take in some things and are unaware of others because of cultural dissimilarity.

Communicative behavior can be described in terms of elements: a sender, a message, a receiver, and the context in which the communication takes place. Any message can be translated into the statement "I/am communicating something/to you/ in this situation" (Haley, 1963, p. 31). Any element in this statement may be qualified by an affirmation or a denial. In most cross-cultural communication the receiver denies some elements, and his or her denial is interpreted as rejection and discrimination.

Before we get into the details of message matching, a concept developed by Donald Cheek (1976), let's look at how one Indian person named Henry Old Coyote views *messages*:

> When most white men hear that an Indian receives messages from various sources, they expect an animal or bird or plant to have written a memo to him telling him what he should do. But that's not the way it is, an Indian believes there is a message in everything you see. If a person is able to interpret that message, then he is communicating. That's what we mean when we say we have ways of communicating with nature, we have ways of interpreting nature. An animal or bird doesn't actually have to talk to me, but it carries a message if I know how to look for it. (Morey & Gilliam, 1972, p. 196)

Therefore, a message is viewed as more than words. It also includes an intuitive understanding which words cannot express. Part of this understanding comes from a spirit of communication and sharing. If these elements are present, no guidance is needed for discussion to take place or for people to exchange ideas. It is just like a pow wow; if the spirit is not with the drum, it won't be a good dance (Morey & Gilliam, 1972). Unfortunately, in Indian and non-Indian interchanges the spirit of sharing these internal events is often found wanting.

Perhaps this need for intuitive understanding beyond the spoken word also held by Indian people comes from an intense respect for the power of the word.

> From the moment a child begins to speak, he is taught to respect the word; he is taught how to use the word and how not to use it. The word is all-powerful, because it can build a man up, but it can also tear him down. That's how powerful it is. (Morey & Gilliam, 1972, p. 50)

Indian people realize that one may use words to inform, insult, threaten, cajole, reconcile, conceal, move, frighten, talk to oneself, think, and deceive oneself. They teach their people to use words selectively and sparingly while leaving a major portion of ideas and thoughts left unsaid. In addition to the intense respect for the power of the word as justification for the sparse use of words, there is also the nature of the Indian way of life which found little need to express abstract ideas or generalized forms of expression.

Different modes of speech produce different modes of thought concerning the: *context* in which the communication took place and the communication or *message* from the viewpoint of the person communicating or *sender* and the person receiving the communication or *target person*. Message matching utilizes processes of communication to help the Indian asserter technically modify his or her message by selecting the most effective and appropriate message from a variety of verbal options in order to decrease the likelihood of misinterpretation and misunderstanding (Cheek, 1976). Many American Indians already subconsciously change their thinking in words to communicate with non-Indians. A thorough look at each of these four aspects of communication will help Indian trainees develop an awareness of the need to vary their assertive messages to match the receptive capabilities of diverse Indians and non-Indians.

Context

Hall (1976) suggests that the problem in cross-cultural communication lies in the context which carries varying proportions of the meaning depending upon how it is stored and how it flows in a given social system. The cultures of American Indians, in which people are deeply involved with each other and in which information is widely shared, might be called high-context cultures because simple messages with deep meaning flow freely. A low-context culture, like the United States, is highly mechanistic and individualized and depends largely upon superficial involvement with people.

A comparison of Indian and non-Indian cultures clearly illustrates the differences between high and low contexts. Indians usually tell as much as possible about the circumstances surrounding an event by means of facts, hearsay, or sensory impressions in the spirit of exactness, whereas middle class Americans often relate the facts in an abstracted and concise version of the event. Personal integrity prohibits discussion unless the Indian person is sure of accuracy (Spencer, 1959). On the other hand, the bonds which hold Indian people together are strong enough that there is a tendency to allow for considerable bending of the system. The bonds which tie people from a low-context culture together are more fragile and formal, with responsibility diffused throughout the system making it difficult to pin down.

American Indians make greater distinctions between insiders and outsiders than do other Americans, who basically adhere to the melting pot theory of assimilation. An Indian, due to these strong bonds, expects the listener to know what is bothering him or her. Indians display this in the way in which they will talk around and around a point, putting all the pieces in place except the crucial one, leaving the keystone up to the listener (Hall, 1976). Whites often utilize linear thinking which allows for involvement in only one activity at a time. Indian people, on the other hand, may be involved in more than one activity at a given time. For instance, a tribal council meeting might be viewed as an opportunity for social visiting as well as official business transactions.

These divergent contextual styles, in addition to the verbal habits of the two cultural groups, highlight the contrasting differences between the content, style, and function of a routine topic of conversation. A look at the Indian-White Comparison chart, adapted from the work of Donald Cheek (1976), may highlight the contrasting styles and points of emphasis which produce conflicts and interfere with communication.

Indian-White Language Comparison

Indian-Indian	Indian-White
Content (what you talk about)	
- Indian politics	- Indians
- About your family	- Weather
- About other Indians	- Activities of interest to whites (sports, hobbies, clubs)
- Being Indian today	- The news, politics, current events
- Past and future social and cultural events	- Mutual acquaintances
- Mutual friends, romantic and personal activities, gossip	- School or work
- School or work	- Rarely about social events, unless work-related
- Job opportunities	
- White people and their racist attitudes	
Style (how you talk about it)	
- Use of slang	- Use of generalized and abstract forms of expression
- Use of Indian words throughout, or use situational dialect as a restrictive code to designate the speaker as one who belongs	- Little or occasional slang, humor
- Usually in a joking, teasing or hinting way	- Awareness of grammar and correct enunciation
- Begins talk with a disclaimer of one's humility, yet displays logic and wisdom throughout the conversation	- Somewhat restrained
- Signifies the nature of his or her relatedness to an effent	- Don't understand the humor
- Assumed closeness and sharing	- Adherence to professional positions and title as a basis of authority on the topics
	- A lot of questions and answers
	- Interject alternative opinions and interruptions

-Person speaking has the floor for as long as he or she has something to say

- Applies subtle pressure to reveal secret knowledge of traditional ways

Function (why you talk about it)

- Relaxation, enjoyment, and recreation
- Become better acquainted or maintain friendship
- Mutual interest and sharing
- Sometimes for selfish motives

- To get or maintain a position
- To be seen as capable of getting along
- Mutual interest
- To be seen as different
- Obtain or keep business connection
- Ulterior motives, little sharing

Indian people who have experienced this duality of speaking or responding differently to Whites than to Indians admit frustration and confusion at times. Trainers can help eliminate part of the confusion by discussing four cultural elements of Indian rhetoric which conflict with assertiveness: disclaimers, length of response, interruptions, and latency of response.

1. The use of hedging and disclaimers, or reference to one's humility prior to expressing an opinion negates the assertive intent of the message from the very beginning. Although it is a custom in Indian society, disclaiming is inappropriate in assertive interchanges with non-Indians, just as boasting may be inappropriate with many Indian people.

   For example, in a university classroom, an Indian student might preface her class participation with a disclaimer whereas a non-Indian student may begin with scholatic testimony:

   Indian: "I haven't had many history courses, but I believe . . . ."

   Non-Indian: "Research evidence cited in the text supports my belief that . . . ."

2. Another conflicting factor in assertiveness is the allegorical nature and length of an Indian person's response. When an Indian talks to another Indian person, he or she is expected to speak his or her mind about the subject with rhetorical and allegorical embellishment. This poses a problem, for lengthy responses detract from the assertive impact of the statement, particularly when perceived by non-Indians.

   For example, an Indian employee in a meeting of predominantly non-Indian staff members may notice impatient glances at watches as he describes his personal relatedness to an issue. Non-Indian staff members frequently begin their turn to speak with a concise summary of the issue followed by supporting evidence.

3. Indian people who are used to having the floor until they have said their piece may be startled and dismayed by the non-Indian target person's apparent lack of respect for words by interrupting the sender throughout the assertive narration. The longer period of time it takes a person to utter an assertive response, the less the assertive impact of that response and the greater the chances of another person interjecting conflicting ideas into that conversation.

   An excellent example of this behavior occurs in the School Board Meeting scene of the "Can Assertiveness Benefit Indian People?" modeling tape (see p. 19). During a school board meeting an Indian board member eloquently presents a petition from the Indian parent committee. Before he has had time to fully present the arguments of the petition, board members interrupt him repeatedly. Eventually, the Indian speaker becomes overwhelmed, ceases to debate the criticism, and the petition is tabled for a future meeting.

4. One of the non-verbal components of assertiveness is the latency response. Indian people often take a longer amount of time than non-Indians to assess the situation before responding in the spirit of exactness. This response delay detracts from the assertive impact of the statement.

Message

The second aspect of communication is the message or the communication itself. The message received represents the combined influences, perceptions, and interpretations of mutual role expectations of Indian and whites and cultural differences in technical aspects of communicating messages. It is believed that differing perceptions of Indian assertive behavior may account for some messages possibly being distorted by white receivers even when technically sound assertion skills are used (Minor, 1978). Some evidence suggests that Indians and whites perceive Indian assertive behavior differently (La Fromboise, 1978).

Ingrained in a person's perceptual analysis is a complex predictive equation or sizing-up process which is involved in any instance of behavior. This equation includes a person's assessment of "what is out there" or simply what are the perceived attributes of the other person in relation to one's personal attributes. Naturally the person's perception of self (i.e., his or her purposes, ability to act in certain ways, and relationships with others) influences this assessment. This individual analysis of "self" and "others" culminates in a prognosis or "best bet" as to the probable consequences of the total situation as it has been perceived (Kilpatrick, 1961).

The differential perceptions of Indian assertive behavior vary according to the race and personal experiences of the target person with whom the Indian person is being assertive. A white person observing an interaction between an Indian sender and an Indian target person infrequently perceives the behavior to be assertive. An Indian person observing the same Indian-to-Indian assertive interchange most often judges the behavior as being more assertive or aggressive than does the white observer. The higher rating of degree of assertiveness on the part of Indian observers is understandable considering the cultural background which prefers non-interference and passivity to assertion. Indian people may have an advantage because assertive behavior causes a higher degree of recognition when enacted infrequently than if assertive expressions were the normal mode of communication.

The Indian cultural expectation of sharing often influences the manner in which an Indian person responds in the assertive act of saying no to requests. Some Indians become victims of salespersons when they respectfully listen to a sales pitch in spite of disinterest in the product. Many other Indians have reported naive acceptance of a "no" decision from authority figures without realizing the potential of an appeal to higher levels. Indian trainees seldom reported refusing requests from friends and relatives because of the cultural expectations of generosity and reciprocity (La Fromboise, 1983).

Sender

The previous discussion alluded primarily to the perception of the receiver of the assertive message or target person. The third and most vital aspect of the communication process is the sender, the person initiating the assertion. Ideally one would hope that the intention of the sender, along with the assertive content of the sender's messages, is similarly perceived by the target person and the sender. Unfortunately, the probability of each of their intentions being misunderstood in cross-cultural situations increases since it is the social situation which determines the context and the nature of any communicative exchange (Ruesch & Kies, 1956).

Messages are affected by the sender's beliefs, attitudes, and values along with his or her experiences and knowledge. People who engage in cross-cultural communication often view reality from the collective eye of the group. This ethnic or group perspective often becomes the vision by which the individual sees. "Memories, aspirations, complaints, promises, and glories of the group are transferred to the individual communicator, who often unconsciously bears the burden of the group"

(Smith, 1973, p. 64). The sender's ethnic perspective is more than degree of blood as anthropologists, governments, agencies, and biologists tend to classify an individual's ethnic identity. It involves a matter of feeling, emotion, and actual participation and involvement in cultural activities of that ethnic group. Everything we say either consciously or unconsciously comes from an ethnic perspective just as everything we hear enters by way of our ethnic perspective.

Another influencing agent on the sender is the inevitable consequences of his or her assertions. The trainees may wish to help the sender determine when and whether assertiveness should be used by exploring the following questions: How important is the situation to me? How am I likely to feel afterwards if I don't assert myself in the situation? How much will it cost me to assert myself in the situation (Lange & Jakubowski, 1976)? The answer to the costs of consequences of assertiveness may be found in looking at one's survival ladder or position in the social stratification process of sexism, classism, and racism.

Cheek (1976) devised a means of associating the status of the target person in relation to the sender's perception of survival or of "making it." The survival ladder places people (or groups) in hierarchical order from those holding the least external control over the sender's goals (represented by level 1) to the most external control (represented by level 7). In addition to organizing levels of survival and degrees of control, this process also stratifies the level of stress associated with the delivery of assertive messages to role-members at each level of the ladder (see Appendix III).

The trainer may help the sender become aware of the ethnic perspective from which his or her beliefs, values, experiences, and knowledge originate through group discussions and processing implied messages during assertive role plays. The trainer may also assist the sender in being aware of any interracial or interpersonal conflict which he or she is experiencing when being assertive due to conflicting Indian and non-Indian role expectations through values classification exercises, role reversals, and cognitive restructuring procedures (see Lange & Jakubowski, 1976). Finally, the trainer can teach the sender how to discriminate between culturally appropriate and inappropriate ways of being assertive by determining the consequences of each assertive act and eliciting the feedback of peers and fellow trainees.

Target Person

One of the main issues in message matching is an emphasis on the various audiences one addresses in daily living. If an Indian is to communicate in an assertive and effective manner which is culturally appropriate, he or she must give thought to the message or communication as it "fits" the receiver or target person. The Indian trainee may then learn to speak assertively but differently to members of each group or category of people. The seriousness of matching or fitting assertive messages depends upon the consequences of assertiveness on one's current or future survival. The following five general categories taken from many types of people represent targets for Indian assertive messages: (1) conventional Whites; (2) Whites with people orientation; (3) Indians with non-Indian orientation, (4) Indians with Indian orientation; and (5) traditional Indians.

A brainstorming of the perceived attributes and characteristic behaviors of persons grouped in each category generally makes Indian communicators aware of the various audiences they address in daily living and the manner in which they speak assertively but differently to members of each group. Some characteristics of each of the categories developed by Indian workshop participants are identified below. *The danger of such categories perpetuating stereotypes or simplistic generalizations is evident.* Trainers leading this type of brainstorming session (intended to aid in discrimination training) must be able to direct the conversation away from stereotypic responses or the tendency of trainees to portray "traditional" Indians as totally good and "conventional" Whites as totally bad.

1. Conventional Whites

   - middle class orientation
   - very organized, scheduled and time conscious
   - adhere to rules and regulations
   - involved in cliques and organizations
   - educated yet narrow minded
   - competitive
   - materialistic
   - conventional dress and fashion consciousness

2. Whites with people orientation

- liberal, open minded, and folksy thinking
- preference for acquiring personal relationships over possession
- patronize minority people for purposes of learning and broadening personal experiences
- interested in Indian tradition and religion
- informal and relaxed in manner
- superficial sincerity
- non-conventional dress or appearance

3. Indians with non-Indian orientation

- sometimes referred to as an "apple" Indian
- uses Indians for personal gain
- prefers being the token Indian in predominantly white work situations
- condescending attitudes toward other Indians who "haven't made it"
- does not participate in Indian cultural activities
- ascribes to the value system of conventional whites
- accepts the negative stereotypes of Indians and tries to resolve this negative self-definition by being a "good Indian"
- tries to make other Indians shape-up into "good middleclass Americans"

4. Indians with Indian orientation

- thinks Indian
- at times feels guilty about being the token Indian in predominantly white work situations
- proud of using knowledge of the dominant culture to benefit other Indians
- frustrated by consciousness of schedules, times, rules, and regulations
- pressured for time to participate in traditional cultural activities
- has some doubts about traditional culture but continues to affirm traditionalism
- dresses according to current fashions with a mixture of Indian jewelry and clothing

5. Traditional Indians

- "free-spirits" in thinking and doing
- experiences the beauty of Mother Earth
- strives to maintain the beauty of spirit of ancestral ways
- non-materialistic
- present time orientation
- respect for other ways of life even if they are non-traditional

- takes extreme care in the choice of words used
- dresses however wishes, as the occasion arises, not as fashion dictates
- hair is often long and natural for men and women alike
- adheres to a consciousness of kinship over consciousness of the demands of the socioeconomic environment

A look at the different characteristics suggested of people within each category may accentuate why an assertive message directed to a person from category three (Indians with non-Indian orientation) might be different from an assertive message directed to a person in category one (conventional white). For instance, the two responses which follow concern an Indian's right to be different, to be Indian in a predominantly non-Indian world. In each case, the target person has attempted to convince the Indian sender that he should give up the battle, forget about the past, quite trying to be Indian, and try to make a better life for himself and his family by financial and social success. The Indian sender responds differently to the Indian and non-Indian target person in the following way:

To a conventional white:

Your culture is made up of the American dream. You can get rich if you work hard. Mine deals with respect for all living things, giving each man his due. My success if not measured by how much money I can put in the bank, but how I live a good life.

To the non-Indian with non-Indian orientation:

Being an Indian and also an American citizen, I have a duty to serve both the White and Indian cultures. I don't have a right to disregard where I have come from. I don't care to please others to get ahead if that gain is obtained by using my Indianness.

Knowledge of various types of target persons facilitates the acquisition of assertiveness as a social skill. A person's choices and options for communicating honest feelings increase as that person begins to associate "what to say" and "how to say it" with the target person with whom he or she is talking. The trainer, on the other hand, must know who that target person is and what that target person represents in the eye of the Indian trainee in order to provide knowledge of how these expressions may be perceived by conventional Whites or traditional Indians before they are initiated.

The target person is the key in the assertive interchanges, for it is the target person who actually decides if the message was assertive, non-assertive, or aggressive. Unfortunately, in assertion training we are only training one out of the two people necessary for effective communication to occur--the sender. We are not able to teach the target person to distinguish between assertive and aggressive messages. It may be assumed that assertive and properly matched messages will possibly be misperceived by the target person due to different ethnic perspectives in cross-cultural interchanges.

We can, however, teach Indians about critical aspects of non-Indian cultures in order to anticipate potential non-Indian expectations of appropriate behavior. Trainees may then become more cognizant of the obstacles to interpersonal communication that interfere with assertive messages and cause them to be mistaken as aggressive. We can also teach trainees how to make an honest and open inquiry as to what message was received. This inquiry is called a back-up or counter assertion and it provides restatement and clarification of the assertive response to insure correct interpretation (Minor, 1978). The details of training American Indians in message matching and counter assertions are discussed in Chapter VII. Message matching is a promising means of training people from different cultural groups to effectively and directly communicate respect for each other.

CHAPTER VI

INDIAN NON-VERBAL COMMUNICATION

Non-verbal behavior or "silent language" is the language of behavior that gives one identity and reveals one's cultural upbringing. Non-verbal communication is particularly important in mastering assertion skills since an assertive statement may be perceived as aggressive or nonassertive according to how the non-verbal modifiers which accompany the verbal statement are displayed. A simple change in voice inflection, facial expression, or body movement can turn a sincere statement into a question or sarcastic remark. Non-verbal behaviors which are considered important qualifiers of assertion are: duration of looking at the other person, duration of speech, loudness of speech and affect in speech (Eisler, Miller, & Hersen, 1973), other voice characteristics, handshake, touching, body space, body posture, facial expressions and timing. The way these behaviors are collectively used make up a person's style of communication. Most people who are ineffective in social interactions are ineffective because they lack a command of style, either because they are unsure of how to respond or are fearful to do so. It is very easy to tell someone to stand up for his or her rights, yet much more complicated to help someone work out the details of an effective and a culturally appropriate message.

Non-verbal systems are more spontaneous, closely tied to ethnicity differences, and therefore deserve particular treatment in communication training programs for American Indians. Unfortunately, judgments of appropriate behavior are influenced by sex role expectations as well as cultural expectations. Just as some people persist in labeling women who enact assertive behavior as "pushy," other people also believe that Indians do not have the right to be assertive about their wants and needs because they are "stepping out of culture." This situation often places the Indian woman in a double bind as she is expected to adhere to both the sex-role and cultural expectations of passivity.

The key emphasis in *assertive behavior* is that the non-verbal messages be congruent with verbal messages in order to add strength and support rather than to contradict what is being said. The voice should be within a moderate or appropriately loud range according to the situation. Eye contact should be firm but not a stare, breaking way whenever it becomes uncomfortable. Body gestures which convey positive strengths should be used. The posture of an assertive sender should include facing up to another physically, leaning toward the target person and holding one's head erect. Speech patterns should be expressive, clear, and emphasize key words without awkward hesitancies. The tone of voice should be level but clear. Hands and gestures should be used in a relaxed way. Smiles should be appropriate and not forced, tense, or tight around the mouth (Lange & Jakubowski, 1976).

In *nonassertive behavior*, the voice tone may be overly soft or whining. The speech pattern and manner conveys hesitancy since it is filled with pauses and throat clearings. Eye contact appears evasive because the sender looks away, or down, sometimes turning the body and head away while in conversation with the target person. The following body movements also portray hesitancy, evasion, and lack of strength: hand wringing, clutching the other person, stepping back from the person as an assertive remark is made, hunching the shoulders, covering the mouth with a hand, maintaining a stiff body posture, and entering a room or a conversation only when bidden. Anger may be masked indirectly by raised eyebrows, smiles, laughs, and winks (Lange & Jakubowski, 1976). Nonassertive gestures are meant to soften the impact of a direct statement so as not to offend the target person. This consequently reduces the impact of the assertive content of the message.

Aggressive behaviors, on the other hand, are meant to dominate or hurt the target person and are more powerful in effect than an assertive behavior. Aggressive eye contact tries to dominate people by glaring at them or staring them down. A voice tone which is too loud for the situation, with sarcastic or condescending intonation, is often used. Body gestures are apt to be angry and include excessive finger pointing, shaking one's fist, stamping one's foot too often, and barging into things.

Training Non-Verbal Components of Assertiveness

In cross-cultural communication, trainers are especially required to attend to non-verbal behaviors of trainees and teach them to attend to their own non-verbal behavior. Feedback provided throughout training should continually assess the impact of the trainee's non-verbal behavior on the communication. This requires that the trainer be knowledgeable of how to conduct objective behavior assessments and be able to separate out significant non-verbal components in need of change. It also requires that the training go beyond offering feedback and teach more appropriate non-verbal behaviors by assisting trainees in each behavior separately (Serber, 1977), and helping trainees consider with whom, by whom, when, and where the non-verbal behavior should be enacted (LaFrance & Mayo, 1978).

Serber (1977) states that the most favorable conditions for training non-verbal behaviors include a clearly defined situation which can be repeated in total or in part for several trials without significant alterations. After the initial role

play, the trainer should select the most deficient non-verbal element for shaping. It is important to concentrate on a limited number of non-verbal elements and work with only one non-verbal component at a time. The trainer should pay particular attention, give information, and model the appropriate component until the trainee displays significant improvement before moving on to another component. The goal of non-verbal training is to establish congruence between verbal and non-verbal behavior and master the appropriate non-verbal components of assertive behavior which enhance a person's assertive style.

Non-Verbal Issues in Assertion Training

Non-verbal components found in Indian culture are particularly revealing about the way an Indian person displays his or her thoughts, feelings, ideas, and opinions. In this section, we will look at some of the following non-verbal components of assertiveness already mentioned: duration of looking at the other person or eye contact, duration of speech, timing, body space, body movement, and gestures found in observations of Indian people.

Body Space

The personal distance needs of people vary from culture to culture and can be the cause of racial misunderstandings and discomfort (Connally, 1974; Fast, 1977). People raised in cultures where distance needs are short will be perceived as "pushy" by those with longer personal distance needs. On the other hand, people with long personal distance needs will be seen as cold, aloof, or standoffish by people with a short personal distance preference, since they cannot be reached closely enough for the other person to feel involved with them (Hall, 1963).

Intrusion Distance

Another area of interest in assertion training with American Indians concerns intrusion distance; that is, the distance one has to maintain from two people who are already talking in order not to intrude, yet get their attention. It has been reported that when an Indian wishes to begin a conversation, even with a spouse or relative, the Indian places himself or herself in the other's line of vision. If the target person does not acknowledge his or her presence, that is a sign the target person is preoccupied and the Indian will wait patiently or walk away (Wax & Thomas, 1961). This information would be helpful in learning the assertion skills of initiating a conversation or entering a conversation which has already been started (Galassi & Galassi, 1977a).

Timing

When working on assertive skills, it is very important to discuss the timing of the interaction, since all situational behavior has a temporal as well as spatial dimension. Appropriate sense of timing may be helped by discussing when and under

what circumstances one is likely to produce the most favorable results for each assertive situation presented in training. This can be practiced both within the Indian community and in cross-cultural encounters in the following situations: when to enter a three-way conversation, interrupting a situation to give a message, and when to change the subject of a conversation.

Another important aspect in assertiveness is the length of time involved in the particular transaction. When the duration of an event does not meet the expectations of the target person, that time itself becomes an obstacle to communication (Verderber & Verderber, 1977).

The character of life and culture is influenced by the way time is handled. Most Americans are formally time bound by what is the appropriate duration of an event, appropriate time of day to carry on events, and how to treat time designators. Although the length of time it takes a person to respond as a measure of assertiveness has been questioned (Galassi, Galassi, & Litz, 1974), cross-cultural assertive interactions with long response latencies often work against American Indians. Since time may be less tangible to the Indian person, he or she may tend to take more time in a personal communication than a non-Indian desires to spend. In a cross-cultural assertive interchange when the sender is an Indian, the non-Indian target person may become impatient with the Indian's length of response or duration of time it takes to get around to the idea or opinion he or she is trying to assert (latency of response). On the other hand, if the non-Indian person is the sender, the Indian target person may be offended by the sender's abruptness and straightforwardness. Negative perceptions of the duration of time spent in the interchange and duration of speech in either case may impede the intent of the assertive message.

Non-Indians are also monochronistic; that is, they do one thing at a time. There is a time for business and a time for pleasure. Indians tend to incorporate business with pleasure. Indian time systems are characterized by several things happening at once. An involvement with people and a completion of transactions take precedence over preset schedules. Much of the official business of Indians at conferences is conducted outside of the formal meeting rooms, just as tribal council meetings might start late in order to give people time to see each other and visit beforehand. In assertiveness training, a person must not only be taught what to do but when to do it. This non-Indian sense of "waiting for when the time is right" may be different for Indians. For this reason, trainers are obligated to teach trainees about monochronistic time so that they may more clearly understand non-Indian behavior and be better prepared to discriminate between when it is appropriate and not appropriate to go by Indian time.

Body Movement

The success of any cross-cultural encounter depends on the correct reading of each other's non-verbal body movement or kinetics. Body movements reveal when people are biased against others. Trainers may help Indian trainees become aware that subtle movements away from the target person, gestures, negative facial expressions, or no motion at all may reveal dislike for non-Indians (Maclay, 1956). This certainly emphasizes the fact that a person really does not need to say anything

to be understood. It is important to discuss as thoroughly as possible American non-verbal communication in order to facilitate understanding between the two target groups.

Non-verbal body movements figure prominently in expressing the inner state and emotions of a person since they escape voluntary control. Self-confidence and *assertion* are displayed by sure body movements, gestures, and walking forward to emphasize a point (Fast, 1977). *Nonassertiveness* may be displayed when a person chooses to hold back, overintensify, mask or neutralize the non-verbal cues of emotionality (Verderber & Verderber, 1977). Depression may be signaled by slumped shoulders' nervousness by repetitive gestures; anxiety by sitting on the edge of the chair; tension by a clenched fist and rigid stance; *aggression* by a resistant posture which consists of arms folded tightly across the chest, angry face, clenched teeth, and a tense body (Bosmajian, 1971).

Eye Contact

Eye contact, or looking at a person directly in the eyes, is another assertive non-verbal component which differs in Indian usage. For non-Indians, avoiding eye contact communicates recognition of the authority-subordinate relationship in a non-verbal way. However, maintaining direct eye contact is an act of disrespect, hostility, or rudeness among some southwestern tribes (Allen, 1973).

Indian people may have difficulty maintaining direct eye contact because of tribal sanctions against eye contact, or it may also be a result of intense anxiety over standing up for one's rights. With a non-Indian person, direct eye contact declares that a person is sincere in what he or she is saying. The sender's message is directed solely to the target person to assess his or her personal reaction to the message rather than to wander from the topic of conversation (Alberti & Emmons, 1970). When an Indian uses indirect eye contact, the non-Indian may perceive this to be a sign of nervousness and uncertainty even though this may not be the case (Colter & Guerra, 1976). So it is in the best interest of the trainee to be able to distinguish when it is culturally appropriate to use direct eye contact and to learn how to use it when necessary.

Nonassertive eye contact behavior used by Indians involves not looking directly at the other person. Since he or she is not used to doing so, the trainee may exhibit other negative eye contact behavior in attempting to use direct eye contact such as: blinking the eyes rapidly, staring fixedly, shifting the head and eyes excessively, or squinting the eyes (Bower & Bower, 1976). Colter and Guerra (1976) have outlined a detailed procedure for gradually shaping more direct eye contact by progressing in small steps, constantly monitoring the trainee's anxiety level, occasionally using distracting stimuli, and moving at a rather quick pace (see Chapter VII).

Actually, when the sender is more than four or five feet away from the target person and looking anywhere within a radius of six inches of the target person's eyes, the target person will be unable to tell whether or not the sender is giving direct eye contact. Trainers may demonstrate this fact by looking at the chin, forehead, or ear of someone across the room and then asking that person to tell where the gaze is being focused. Trainees may be warned that if they are in a situation where giving direct eye contact begins to make them feel nervous, not to look down at the ground or entirely away from the person but, instead, to focus their eye contact on the person's chin or forehead until they feel comfortable giving direct eye contact again.

Handshake

Another basic non-verbal behavior associated with assertiveness is a firm handshake. In the past, American Indians only clasped hands in concluding a treaty or making peace. Today, Indians observe the custom of shaking hands in dealing with Indians and non-Indians. Indian handshakes are distinctively different from conventional handshakes, which apply pressure in the clasping of hands and hold only the hand while pumping it up and down for some time. At times this non-Indian handshake is intimidating, both to Indian people and to others. An Indian handshake

involves gently clasping the hand and shaking it once while simultaneously nodding the head to acknowledge respect. Again, this may cause problems because a non-Indian may perceive an Indian's handshake as weak and therefore nonassertive.

Touching

Touching is a significant assertive behavior, for it is one of the most meaningful yet most neglected ways of interacting with another person (Colter & Guerra, 1976). This does not imply that every interaction should involve physical contact. Cultures differ in the kind, amount, and duration of tactile experiences people give to infants. Touching rarely occurs among Indians unless it is used for purposes of reassurance and strength. For this reason, Indian trainees have expressed displeasure over public tactile displays of affection by their non-Indian friends and spouses. They may also dislike participating in exercises which require physical contact.

Facial Expressions and Body Expressions

Facial and body expressions have been called "softer" non-verbal behavior. Since they are more subtle, they are more difficult to apprehend and require more skill in observation on the part of the trainer. One of the most frequent problems in assertion training is the inappropriateness of facial and body expression rather than the lack of either. People are often observed delivering a verbal reprimand with a smile. One goal of assertion training is that each trainee adopt body postures and facial expressions which correspond with the feeling and message the trainee wishes to convey.

Some nonassertive facial expressions which may be looked for on videotape replays or while practicing in front of a mirror include: a pursed or tight-lipped mouth, tensing and wrinkling of the forehead, swallowing repeatedly, excessive throat clearing, and lip biting. Trainees may change these negative behaviors by continued

self-observation and attention (Colter & Guerra, 1976), or through coaching in the behavior rehearsal segment of training.

Voice Characteristics

Paralanguage, or the study of voice characteristics, deals with *how* things are said, not the content or what is said. The main target areas of voice characteristics are volume, tone and inflection, speaking rate, and speaking distance (Bower & Bower, 1976; Colter & Guerra, 1976). Other speech characteristics important to assertiveness are duration of reply and latency of response. Many people who are non-assertive typically talk the same when they are displaying warmth and affection as when they are extremely angry. Some non-Indians complain that the voice pitch of Indians is softer or below their hearing threshold (Wax & Thomas, 1961). Trainees must learn to determine which situations require the use of different voice characteristics and which situations require a quicker response. Trainees are encouraged to hasten their response with non-Indians. This is contrary to discussions of training non-Indians in assertiveness which recommend training people to increase their response latency in order to concentrate on appropriate assertive statements rather than blurt out ineffective responses (Galassi, Galassi, & Litz, 1974). Another trainee may time the latency period as feedback for the trainee learning to pace responses.

Vocal expressiveness is determined by the pitch and rhythm of a person's voice. It is often stated that Indians speak without expression. This negative stereotype perpetuates the image of the "stoic" Indian. Bower and Bower (1976) suggest some excellent exercises for extending the pitch range, flexibility, and rhythmic variation of one's speaking voice. The more expressively the sender speaks, the more accurately the target person can read the sender's messages. The proper rate of speaking depends on how complicated the message is and how clearly a person can articulate words.

Perception Checks

Trainers and trainees in non-verbal communication may find it advantageous to use perception checks. These are much like paraphrasing or restatements in verbal communication. A perception check is used to clarify the meaning of non-verbal messages and consists of a verbal statement which tests the sender's understanding of how the target person feels (Verderber & Verderber, 1977).

Perception checks are phrased by first watching the behavior of the target person and by asking "What does this behavior mean to me?" Then choose the appropriate words for clarifying the meaning of the non-verbal message. Before making the perception check, trainees are warned to make sure that the words selected are non-judgmental and purely descriptive. After the perception check has been made, the target person may give feedback concerning the accuracy of the perception. It is recommended that trainers and trainees use perception checks whenever a person's non-verbal cues suggest that the person has experienced a change in mood.

An adequate understanding of non-verbal communication patterns in Indian culture is yet to come. Thus far, reports of Indian kinetics in the literature are limited to Indian sign language, drum and dance rhythms, and whistle speech. Investigation of body movement displayed in the videotapes of Indians being assertive, aggressive, and nonassertive may shed some light on this dimly lit path. Training in non-verbal communication and perception checks will help Indian people discern the silent language which reflects their cultural upbringing and cultural orientation and affects the way they enact assertive message matching.

CHAPTER VII

ASSERTION TRAINING WITH INDIAN ADULTS

This assertion training program is often requested by directors of helping-related programs which provide assistance to Indian people. Program directors usually prefer a workshop format rather than an on-going eight-week group assertion training format. The author believes that a three-day workshop grants adequate time to introduce the essential elements of this program, allows trainees sufficient time to produce the skills presented, as well as begin to use assertion skills outside of training. The workshop format will be discussed in detail to give trainers some guidelines in organizing this assertion training program with Indian adults.* The author also recommends that program directors be encouraged to request follow-up training sessions for trainees to refine the skills which were introduced in the initial training and increase confidence in their ability to be assertive.

In the workshop format, a variety of group techniques and procedures is presented which follows the phases of the Assertion Training with American Indians program. These phases include: developing an Indian assertive belief system; understanding assertive, aggressive, and nonassertive behavior; practicing basic assertion skills for self-determination; understanding message matching; practicing message matching; and assessment. These phases are outlined below for planning convenience.

Phases of Assertion Training with American Indians

I. Developing an Indian Assertive Belief System

- A. Adult Self-Expression Scale (ASES)
- B. Indian Group Identity
- C. Consciousness Razors
- D. Stimulus Tape
- E. Indian Bill of Rights Exercise

II. Understanding Assertive, Aggressive, and Nonassertive Behavior

- A. Definitions, Messages, and Goals
- B. Importance and Development of Assertive Behavior
- C. Verbal and Non-verbal Components

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*On-going group assertion training can be designed around a structured format for each meeting consisting of: 45 minutes for review of homework assignments and each trainee's interactions with others since the previous session; 30 minutes for discussion of new and continuing content areas and modeling by the trainer or videotapes; and 45 minutes for behavior rehearsal and exercises.

D. Group Awareness Profile
E. Cultural Appropriateness

III. Practicing Basic Assertion Skills for Self-Determination

A. Demonstration of Pre-arranged Situations
B. Role Play Expressing Positive Feelings, Negative Feelings, and Self-affirmation
C. Assessing Consequences and Counterproductive Beliefs
D. Coaching and Feedback

IV. Understanding Message Matching

A. Indian-White Language Comparison
B. Five Categories of Target People
C. Assertive Indian Messages
D. Counter Assertions
E. Consequences of Assertive Messages

V. Practicing Message Matching

A. Identification of Target Person's Orientation
B. Demonstration of Message Matching
C. Role Play Message Matching and Target Person's Identification in Triadic Format
D. Coaching and Feedback for Cultural Appropriateness
E. Role Play Situations Using Message Matching Format
F. Coaching and Feedback on Cultural Appropriateness

VI. Assessment

A. Comparison of Pre- and Post-training ASES Scores
B. Behavioral Measures
C. Self-report and Program Director's Report
D. Evaluation of Training

As trainers read this material they may think of a variety of applications in which assertion training may be helpful with Indian people. Some Indian adults, other than Indian program employees, who may benefit from assertion training include: Indian women experiencing role conflict or abuse; Indian people experiencing marital conflict, alcoholism or drug dependency, acculturation pressures, reentry into the Indian community, reentry into the world of work; and those going away to school or the military service. Some situations which Indians encounter where assertion training might be helpful include:

1. Challenging educators and curriculum materials which overgeneralize or stereotype Indians.

2. Openly expressing disagreement with other Indians at meetings instead of complaining afterwards.

3. Maintaining composure when called names like "Chief," "Injun," "Squaw," or "Brave."

4. Standing up to the jargon of federal and local program administrators.

5. Stabilizing outside or white interference which undermines group efforts.

6. Refusing requests from relatives and friends which are unreasonable and beyond one's ability to grant.

7. Telling someone who thinks he or she is being helpful, that he or she is in the way.

8. Obtaining housing, employment, social services, medical care, or legal aid.

Workshop Format

A sample three-day workshop agenda is provided in Appendix VI. The following detailed explanation of each activity on the agenda, training suggestions, outcome goals, homework assignments, and time allotments for each exercise are provided. Supplementary activities for training the non-verbal components of assertiveness are also included. It is recommended that trainers incorporate non-verbal instructional activities whenever trainees appear to need improvement in a particular component of non-verbal assertive behavior.

Exercise 1. Introductions

Depending on the size of the group, it may be helpful to have people introduce themselves and tell about the type of work they do with their own people. If the trainees do not know each other, name tags are helpful. More importantly, the trainer should take some time to explain his or her personal background, tribal affiliation (if Indian), what tribal groups he or she has worked with prior to this workshop, and some personal benefits the trainer has experienced by being assertive. Self-disclosure is helpful since trainers are expecting trainees to self-disclose throughout training. It is also important to clarify from the onset that the statements made about Indian culture and behavior are based on the trainer's personal experiences and are not intended for generalization to all Indian people.

It is very important to identify the strengths of trainees at the beginning of training to set a supportive atmosphere conducive to taking risks. To point out the trainees' weaknesses in communicating would increase their self-deprecating feelings and behaviors and would be doing just what trainees fear.

Introductions are a logical way to begin training and begin encouraging assertive behavior. Ask a trainee to begin by making eye contact and introducing herself to someone across the training group and have that person respond. Simply exchanging names is fine. The person who received the introduction (target person) then introduces himself or herself to another trainee who has not yet been introduced.

This exchange continues until each trainee has responded to an introduction and then introduced himself or herself to another trainee.

Lange and Jakubowski (1976) recommend that the trainer then ask each trainee, beginning with the first respondent, to tell the introducer something specific she liked about the way the person introduced herself (i.e., "Mona, I liked the way you smiled and your voice sounded so sincere."). Since little is actually being said, the trainer should emphasize the non-verbal qualities of the introduction, using positive, behaviorally specific feedback whenever possible. Trainers might also give a few examples or types of non-verbal behaviors they might focus on (i.e., voice qualities, eye contact) before initiating trainer and trainee feedback.

Outcome goals. The purposes of this 10-minute exercise are: (1) to break the ice and encourage trainees' early involvement in the training; (2) to help trainees begin recognizing those non-verbal behaviors which influence others; (3) to reduce tension by focusing on positive feedback; and (4) to initiate trainees to the process of giving feedback.

Overview of the Workshop: Assertive Myths

At the onset, trainers should briefly discuss the phases of the assertion training program and some reasonable expectations trainees could have as a result of being in the workshop. Trainers should also dispel *false assumptions* about assertion training. Assertive behavior is not a panacea or cure-all for interpersonal problems. Assertive behavior, despite the popularization of the term, is not pushy behavior. Being assertive does not always result in getting what you want (Galassi & Galassi, 1977a). Assertion training is presented as a *communication skill* for Indian self-determination, a *coping skill* against the pressures to acculturate or give up one's Indian identity, and a *discrimination skill* for the culturally appropriate use of assertiveness within the Indian community.

Exercise 2. Self-assessment of Assertiveness

Before introducing the concept of assertiveness, it is recommended that trainees determine their present level of assertiveness by filling out an assertion inventory such as the Adult Self-Expression Scale (Gay, Hollandsworth, & Galassi, 1975). This scale is selected from a consciousness-raising perspective, since it measures a wide variety of different types of assertive behavior. The questions in the scale may call to mind situations and content areas trainees had not thought of recently but would like to change. The measure is designed for self-scoring so that trainees may determine their score individually and privately. Trainers may wish to report that the average score among Anglos is 115-120 and the average score among Indians is 107-112 (La Fromboise, in press), for the purpose of personal comparison (Galassi & Galassi, 1979). This scale is available by writing Melvin Gay, P. O. Box 4009, Charlotte, North Carolina 28204.

Outcome goals. Participants should (1) be more aware of the variety of different types of target people and assertive behaviors; (2) be knowledgeable of their present

level of assertiveness; (3) be able to compare their score with the average non-Indian American adult; (4) understand the behaviors and target persons in need of attention during the 30-minute activity.

Developing an Assertive Belief System

Literature in the area of assertion training supports the idea of developing an individual assertive belief system, contending that until one's own needs are met, true concern for the well-being of others is unlikely to develop (Alberti & Emmons, 1974). The literature also contends that once people know themselves well, accept who they are, and know what their rights are, they will engage in assertive behavior and continue to do so amidst criticism and pressure to act nonassertively. Indian culture, on the other hand, stresses a collective identity and group responsibility (Trimble, 1981). After the needs of the family, clan, or tribe are met, an Indian person may become concerned about his or her own well-being. A collective or group assertive belief system which is concerned about the expression and concerns of Indian people in general should be emphasized.

Exercise 3. Consciousness Razors

An adaptation of Phelps and Austin's "Consciousness Razors" exercise with Indian people is provided in Appendix VII (Phelps & Austin, 1977, p. 152). This is a series of questions designed to increase one's awareness level and heighten perceptions about assertiveness. One or two of these questions may be presented to the group for the purpose of initiating discussions about personal opportunities and experiences which were affected by their being Indian. During this exercise, the trainer should emphasize the limitations of trainees to meet the needs of others when their own needs have not been met.

Outcome goals. From this 10-minute exercise, trainees should be able to recognize socialization messages and inhibiting attitudes which curtial assertiveness.

Exercise 4. Stimulus Demonstration

Trainees are shown a stimulus videotape entitled *"Can Assertiveness Benefit Indian People?"* This 20-minute videotape is designed to stimulate the group member's feelings about injustices which occur to Indians when they are nonassertive (see also modeling section in Chapter III).

An alternative to the presentation and discussion of the videotape is the demonstration of Indian nonassertiveness by Indian co-trainers or program directors who sponsor the training. If time allows, trainers may wish to lead a discussion concerning the negative feelings trainees experienced as they observed the demonstration.

Outcome goals. The goals of this 30-minute exercise are: (1) to stimulate trainees' feelings about the need to be assertive for Indian rights; (2) to identify the manipulative behaviors used by non-Indian and Indian people to curtail assertiveness;

(3) to stimulate consideration of authority, friendship, and solo status in interactions; and (4) to illicit ideas of alternative ways of handling each of the situations in a more assertive manner.

Exercise 5. Indian Bill of Rights

The reason people often do not know how to act in many situations is because they do not know what their rights are. The exercise involves having trainees break-up into small groups and brainstorming the rights Indian people have as human beings and as special citizens. Each group appoints a recorder to write down the ideas. (Allow approximately 15 minutes for brainstorming.)

The trainer then helps draw up their Indian Bill of Rights by combining the lists from the small groups and discussing each right. The trainer leads group members in a discussion of the legal basis of each right and the responsibility Indian people have in retaining each of these rights. The Indian Rights and Responsibilities chapter provides information concerning the legality of both human rights and special rights. An outline of the rights most frequently presented by Indians in assertion training workshops and the legal basis for each right is provided in Appendix II. (This discussion lasts approximately 30 minutes.)

The trainer then asks the members of the group to select one of the rights they had the most difficult time accepting. The trainer leads the trainees in a group fantasy by instructions such as the following:

> Now imagine that you had the right you selected from our Indian Bill of Rights . . . . Imagine how life would change as you accept this right. . . . How would you act? . . . How do you feel about yourself? . . . about other people?

This fantasy continues for two minutes, after which the trainer says:

> Now imagine that you no longer have the right . . . . Imagine how your life would change from what it was moments ago . . . . How would you now act? . . . and feel about yourself? . . . and about other people?

This fantasy continues for one minute (Lange & Jakubowski, 1976, p. 89). (Allow 10 minutes for group fantasy.)

After the trainees form pairs, they are asked to discuss the following questions: what rights they each selected, how each felt when they accepted the right, how each acted differently when they had the right in fantasy, and what they learned from this exercise.

Outcome goals. The goals of this 55-minute exercise are: (1) to help trainees become aware of how much freer they feel when they accept their assertive right; (2) to increase their awareness of how they deny themselves the right; (3) to identify specific counter-messages they could use to help themselves accept the right

(Lange & Jakubowski, 1976); and (4) to distinguish between human rights and special Indian rights.

Exercise 6. Testimonials of Indian Assertive Behavior

Trainees view a videotape entitled "*How to Talk so that Others Will Listen.*" Here Indian people verbally reconstruct or give testimonials of ways in which they have been successful in assertiveness and then demonstrate how they were assertive with relatives and a college professor. Trainers can extend this activity by discussing assertive verbal and non-verbal behaviors demonstrated in the videotape.

An alternative to the videotape might involve the trainer (if Indian) and the program sponsors giving testimonials to times that they were successfully assertive and discussing the positive consequences of their assertiveness. It is helpful to notify program sponsors in advance that their assistance in this segment is appreciated so they have time to prepare for their involvement in demonstrations and testimonials.

Ouctome goals. The purposes of this 20-minute activity are: (1) to develop trainees' expectations that Indian people are often assertive for the sake of their own people; (2) to model culturally appropriate assertiveness; and (3) to identify a variety of assertive verbal and non-verbal responses.

Exercise 7. Assertive, Aggressive and Nonassertive Definitions

A discussion of the definitions of each response category, the message of each response, and the goal of each response is helpful in learning to discriminate among behaviors (see Chapter I). The trainer may also present situations and responses on video- or audiotape from the scripts for Indian Behavior Rehearsals (Appendix IV), and ask trainees to determine whether the response is assertive, aggressive, or nonassertive.

In this exercise the trainer informs the trainees that a role-play will be performed which involves a supervisor who wants an employee to work late and an employee who has a birthday dinner that evening (see Definitions Activity Role-play Script in Appendix VIII). Participants should observe the role play for both verbal and non-verbal behavior. After the role-play has been completed, the trainer writes "nonassertive behavior" at the head of either a blackboard or flip chart. Subheadings include: definition, verbal behavior, non-verbal behaviors, and pay-offs and consequences. From the discussion of these side-headings, the trainer writes a basic definition which encompasses the suggested characteristics. Trainees are then requested to describe the verbal behaviors they observed. Group participation should be encouraged, with the trainer reinforcing appropriate responses, and making suggestions or additions when necessary. When verbal behaviors have been listed, continue by lising non-verbal behaviors. Repeat this same task with both aggressive and assertive behaviors.

Outcome goals. The goals of this 30-minute exercise are: (1) to create a list of workable definitions of nonassertive, aggressive, and assertive behaviors; (2) to

identify trainees' misunderstandings about assertive, aggressive, and nonassertive behaviors and help them correct their misunderstandings; and (3) to distinguish the differences in verbal and non-verbal components of assertive, aggressive, and nonassertive behaviors.

Exercise 8. Behavior Attitude Cycle

Alberti and Emmons (1970) presented the concept that assertive, nonassertive, or aggressive behaviors tend to perpetuate themselves in a cycle (see Appendix I). For example, persons who behave nonassertively or aggressively usually think poorly of themselves. Such persons' behaviors with others are usually responded to with avoidance or disdain which confirms their low self-evaluations. As persons continue this nonassertive or aggressive behavior, the cycle is repeated: the sender's inadequate behavior, the target person's negative feedback, the sender's attitude of self-deprecation, and the sender's continued inadequate behavior. Trainers may briefly discuss this cycle emphasizing Indian holistic world views which would consider the necessary behavior as well as the sender's attitude, the target person's attitude, and feedback from the target person.

Outcome goals. The purpose of this 10-minute discussion is to emphasize the reciprocal nature of behavior and attitude changes for the sender as well as the target person and the social environment.

Verbal and Non-verbal Components of Assertiveness

Any of the scenes from the videotapes may be viewed to teach trainees how to give feedback on the verbal and/or non-verbal components of the assertive, aggressive, or nonassertive behavior. After having experienced non-threatening ways of giving feedback, trainees often begin to offer feedback more frequently and more constructively as training progresses. (Reproduce Appendix IX in handout form for trainee's feedback.)

Exercise 9. Expressing Positive Feelings

The content areas in expressing positive feelings include: giving compliments; receiving compliments; making requests; expressing liking, love, and affection; initiating and maintaining conversations. There are a variety of exercises in this area (Galassi & Galassi, 1977a; Lange & Jakubowski, 1976).

It may also be helpful to have trainees discuss their traditional ways of expressing positive feelings, whether or not those ways are still practiced, and how positive feelings may be expressed appropriately within the Indian community today. For example, the act of initiating a conversation or asking questions while a person is talking to someone else is viewed as gross interference and met with resentment among some tribes. Trainers may convey that it is appropriate when one wishes to begin a conversation to place himself or herself in the line of vision of the party and wait until his or her presence is acknowledged before entering the conversation.

Often when people learn to refuse requests, they become more comfortable making requests. Lange and Jakubowski (1976) have incorporated this principle in their Making and Refusing Requests Exercise (pp. 102-103). After explaining that making and refusing requests effectively is a form of assertive behavior, the trainer groups trainees in pairs. Let the pairs create their own role-play situations with instructions for one person to make a reasonable request and the other person to respond by simply saying, "No." They then switch roles. The discussion which follows usually indicates that saying "No" is not all they wish to communicate. Other information they wish the requester to know includes why they are refusing and their willingness to comply in a different way or at a different time.

Next, have the pair make and refuse requests, intentionally offering excuses that avoid the real issues. A number of questions might arise concerning how to deal with the person who feels hurt by a refusal, which person and situations are inappropriate to make or refuse requests, and how to deal with persistent persons who ask why they were refused.

Trainees can also ask trainees to discuss the thoughts or beliefs that led them to avoid making requests and direct the discussion in terms of the personal or special rights and counterproductive beliefs they engage in.

Finally, the trainer has the pairs make and refuse requests in an honest and direct manner using, "I don't want to," or "I won't" instead of "I can't" and excuses.

Outcome goals. The purposes of this 30-minute exercise are: (1) to recognize how beliefs regarding rights and cultural expectations influence behaviors; (2) to have trainees assess their effectiveness in making requests; (3) to provide information about the direct expression of requests; and (4) to practice discriminating between effective and ineffective requests.

Exercise 10. I-Messages

I-messages are based on the work of Gordon (1970) and are useful guides in helping people assertively express positive and negative feelings. Since describing one's feelings may be inappropriate to some tribes, the author recommends that the trainers substitute the phrases "I am . . ." or "I seem to be . . ." for "I feel . . . ."

Expressing oneself:

> I feel (state how you feel) because/when (behavior that caused the feeling). Next time I would like (describe what you want to occur in the future).

Example:

> I was quite upset because you didn't come over last night and you said you would. Next time call and let me know you changed your plans.

Lange and Jakubowski (1976) suggest that the "Next time I would like" part be optional, realizing that its omission leaves the target person with a less clear idea of what the sender would like to see happen but also a greater opportunity to offer his or her ideas for compromising the situation. Trainers may demonstrate "I-messages" and refer trainees to the formula for expressing oneself.

The trainer then asks trainees to pair off and practice giving and receiving I-messages.

Outcome goals. The purpose of this brief 10-minute exercise is to encourage trainees to accept personal responsibility for their feelings, beliefs, and ideas rather than shifting the blame onto the target person.

Exercise 11. Group Awareness Profile

An adaptation of Cheek's (1976) Group Awareness Profile is provided in Appendix X. Trainers may use this as a diagnostic tool or stimulus for group discussion. Ask trainees to fill out the profile and be prepared to discuss ideas that come to mind as they fill it out. Cheek (1976) suggests that questions 7 and 8 indicate the need for assertion training and that dissimilar answers to questions 9-12 indicate a potential source of problems if trainees do not understand dual role behavior. A discussion of trainees' responses to various items on this measure provides ideas for a fruitful discussion about beliefs or fears trainees may have about being assertive.

Outcome goals. This 20-minute activity is designed to: (1) help trainees attend to the different ways they act toward Indians and Whites; (2) understand the distinction they make between Indian and White target people; and (3) help trainers detect potential role conflicts among trainees.

Exercise 12. Response Videotape

As trainees view the *"What Do We Mean by Assertive?"* videotape, they are exposed to additional instances of Indian assertive, nonassertive, and aggressive behavior. Trainees are asked to view the videotape and take notes concerning the verbal and non-verbal components of assertiveness (use Appendix IX). After the trainer plays each role-play trainees are asked to identify whether the responses were assertive, aggressive, or nonassertive. Those trainees who misidentify the responses are questioned to discover the source of misunderstandings. The trainer then leads them into a discussion of possible long-term and short-term consequences of assertive, aggressive, and nonassertive behavior.

Outcome goals. The goals of this 30-minute exercise are: (1) to practice discriminating between nonassertiveness, assertiveness, and aggressiveness; and (2) to learn to assess the immediate and long-term consequences of behaviors.

Exercise 13. Indian-White Language Comparison

The adaptation of Cheek's (1976) language comparison is an effective way of having trainees focus upon what they do instinctively, that is, talk differently to Indians and to Whites. Rather than provide the comparison (see Chapter V), trainees are asked to take notes or record brainstormed ideas about what, how, and why Indians talk to Indians and Whites differently.

Outcome goals. The purposes of this 20-minute activity are: (1) to recognize that different modes of speech produce different modes of thought; (2) to realize that different styles of speech with the same or similar terms may represent entirely different meanings depending upon the ethnicity and degree of familiarity with the speaker; and (3) to increase trainees' appreciation for the values, perceptions, and speech patterns of Whites and American Indians.

Exercise 14. Message Matching

Donald Cheek (1976), who originated the concept of message matching in assertive training, suggests five key ideas in developing an assertive training program for Blacks. They are adapted for Indians as follows:

1. Determination of the degree to which Black communication style will contribute in spontaneous interaction.

2. Establishment of the intent of the message as perceived by the sender.

3. Awareness of the type of target person to whom the message is directed.

4. Assessment of the ability to judge the quality of "matching."

5. Provision of a frame of reference for comparing the assertive message by comparing it to the sender's expression of the same content using passive and aggressive modes of responses.

Trainers should briefly discuss the concepts of message matching (see Chapter V). It helps to refer trainees to the handout entitled "Message Matching" (see Appendix XI). Trainers should emphasize that assertiveness and the manner in which one chooses to be assertive depends upon the situation and the person. The terms sender, message, and target person are explained. To illustrate the concept that people talk and think differently about the same phenomenon, trainers are asked to select a familiar symbol like an eagle and ask each person to write down what the word "eagle" means to them. As trainees share their responses, the trainer should emphasize the variety of responses among trainees for the same phenomenon. Trainers also emphasize that the goal of this program is that group members become dual-oriented people who are able to communicate effectively from a variety of viewpoints and ethnic perspectives.

Outcome goals. The purposes of this 20-minute activity are: (1) to introduce didactic concepts of message matching; (2) to teach trainees about assertive issues concerning the sender, message, and target person; and (3) to emphasize the divergence in thinking about the same phenomenon and its application to assertiveness.

Exercise 15. Assertive Indian Messages

The trainer introduces the five categories of target people Indians frequently encounter by having the message matching illustration put on an overhead transparency. The trainer leads group members in brainstorming and then discussing the verbal and non-verbal or visual cues which differentiate members of each of the five general categories of target persons from each other. It is vital that trainers introduce this discussion by stating that these are broad categories requiring that generalizations about individuals be made. Trainers should *warn trainees of the danger in assuming negative stereotypes* such as "All conventional Whites are . . . ." The trainer writes the members' responses on a chalkboard or large paper where they may remain in view during behavior rehearsals and encourages trainees to take notes on the handout provided. Trainees may find it helpful to go over the cues in preparing for their roles in the message matching behavior rehearsal. Trainees then view the "Message Matching" videotape or live demonstraton which illustrates how an assertive message can be varied in content and delivery to match the orientation of the target person.

Trainees are then asked to choose one of the Indian rights from the Indian Bill of Rights exercise and think of how they would defend that right with a person from each of the five categories, keeping in mind the intentions of their assertive message and the possible perception of their assertion on the part of each category of target people.

Outcome goals. The purposes of this 50-minute exercise are: (1) to group a variety of target people into categories to aid in discrimination training, (2) to warn against the tendency to stereotype; (3) to identify the verbal and visual cues associated with people from different target categories; (4) to practice varying assertive responses; (5) to increase the likelihood that a target person from a different orientation than the sender may be effectively assertive or most easily understood; and (6) to model appropriately-matched assertive messages.

Exercise 16. Message Matching with Five Targets

In practicing assertive Indian message matching, trainees are instructed to practice defending an Indian right in an assertive and non-aggressive manner with a target person from a category they feel least comfortable interacting with. This rehearsal is conducted in triadic format involving a sender, a target person, and a cross-cultural coach. This procedure was adopted from Pederson's idea of an "anti-counselor" in the cross-cultural coalition model

for micro-counseling (Ivey & Authier, 1978). By acting as a "cross-cultural coach." trainees, who represent different levels of acculturation and experiences with Indians and non-Indian people, can provide valuable feedback concerning their perceptions of the behavior of people who come from these five categories. After trainees have displayed proficiency rehearsing in triadic format, role-plays are expanded into a message matching format which involves a sender, five target persons, and a cross-cultural coach.

The "cross-cultural coach" should understand and be able to express viewpoints similar to those of each target person from the categories with whom the sender is learning to be assertive. Throughout the role-play, the coach acts as an alter-ego of each target person by providing constant, immediate feedback concerning the conscious and unconscious cultural biases and perceptions of the target persons. The "cross-cultural coach" also provides additional suggestions and ideas which may help the sender change his or her perceptional-emotional viewpoints that hinder cross-cultural assertiveness.

Outcome goals. The purposes of this exercise are: (1) to practice assertive message matching with all five categories of target people; (2) to receive immediate feedback from the coach concerning the target's person's perceptions of the trainees' assertive message matching; and (3) to learn that the content of the message remains basically the same, whereas the manner of delivery changes according to the target person.

Exercise 17. Counter Assertions

Back-up assertions or counter assertions are restatements or clarifications of the original assertive message to insure correct interpretation when the sender suspects that the target person may have misperceived the intent of the message (Minor, 1978).

Before a sender can clarify the intent of his or her assertions, that person must be able to detect whether confusion, distortion, or dissonance is occurring on the part of the target person. One way to determine if dissonance exists would be for the sender to learn to assess the impressions of the target person's response to his or her assertive statement to see what the target person performs in saying whatever he or she says. Haley (1963) suggests that people communication cues which provide additional information about the content they verbalize. If a person says, "No, I don't have the money to lend you" while standing firm and looking you in the eye, the physical constancy amplifies the verbal statement and affirms the message. If that same person says,"No, I don't have the money to lend you" and shifts from foot to foot while moving the hands in his or her pockets, the squeamish behavior qualifies the verbal statement incongruently and confuses the statement.

Difficulties in interpersonal relationships arise when a statement is made which indicates one type of relationship and is qualified by a statement which denies the relationship. For example, the assertive intent of a person is often negated when accompanied by nervous laughter or slight upward inflection on a word qualifying it

as a question rather than an assertion. Subtle qualifiers to look for in assertive interchanges might be: a slight smile, body movement away from the asserter, the absence of any message or response to the assertion, a hesitation or pause, absence of any movement, or an argumentative tone of voice.

In situations requiring counter assertions, the target person is confused and has basically rejected the content of the sender's message. The target person may dwell on the confusing or negative reactions to the initial message at the expense of accurately perceiving the content of the counter assertion unless the sender does something to break through the communication barrier. It is recommended that the sender preface the counter assertion with the target person's name and also capitalize on the content of the original assertive statement which seemed most important to the target person (Moray, 1959).

Once the trainer has discussed counter assertions and qualifiers, trainees are guided about what to do when the target person has a negative reaction to a trainee's message:

1. Look at your behavior to decide whether it was appropriate or aggressive.

2. If your behavior was appropriate, ask for clarification. If your behavior appeared negative, apologize.

3. Restate your position by using a counter assertion.

4. If the person persists in his or her negative reaction, ignore it rather than allow it to escalate into a battle.

Outcome goals. The purposes of this 30-minute exercise are: (1) to instruct trainees about counter assertion procedures; (2) to stimulate trainees' sensitivity to negative reactions of the target person, such as confusion, anger, and distortion; (3) to understand the impact of verbal and non-verbal qualifers on assertiveness; and (4) to practice counter assertions and receive feedback concerning their effectiveness.

Exercise 18. Wrap-up and Evaluation of Training

The trainer summarizes what has occurred during training and speculates on areas for future assertion training sessions. If people request further training in this area, more time may be spent in refining the assertive skills presented in the workshop and paying particular attention to reoccurring problem situations of the sponsoring agency. Trainees may also be taught to write their own scripts using situations in their personal lives and work environments which they wish to improve (Bower & Bower, 1976; Galassi & Galassi, 1977a). Trainees should be encouraged to practice these situations extensively in role-plays with peers and co-workers after training.

The "whip exercise" is an excellent exercise to give everyone an opportunity to participate at the close of training (Lange & Jakubowski, 1976). Trainees simply finish statements like "Today I learned that . . .," "An assetive person is . . . .," "Right now I feel . . . ." Each person is able to leave the training session with the feeling that he or she has participated. (It takes about five minutes since each person makes a statement, but no discussion takes place.)

A copy of the Workshop Evaluation is provided in Appendix XII. Before trainers leave they should distribute these forms and ask participants to fill them out to aid in improving the performance of both the trainer and the program. Trainers may ask them to turn the evaluations in to the program director who sponsored the training, who will return them to the trainer or read the evaluation prior to giving them to the sponsoring agency.

Outcome goals. The purposes of this brief exercise and workshop evaluation are: (1) to help close with a supportive atmosphere where all trainees participate and experience success; (2) to maximally utilize the cognitive, affective, and behavioral contributions of all trainees rather than emphasize the trainer's contributions; (3) to set the expectancy that assertive behavior will continue after assertion training; and (4) to receive feedback concerning the content and delivery of this assertion training program.

Supplementary Non-verbal Exercises

Distance Exercise

Body space and its meaning among Indian people were previously discussed in the Indian Non-verbal Communication chapter. Trainers should stress that each trainee is unique and may have individual preferences concerning what is a comfortable distance to stand near another person. Trainees can assess their individual comfort zones by having a trainee stand up, walk over to someone else and begin talking. While the two people are talking, ask each of them to take a step closer to each other and notice if their level of anxiety increases. Then ask each trainee to take two steps backward and determine whether their anxiety level decreases (Colter & Guerra, 1976). If Indians and non-Indians are involved in training, it is suggested that trainees try this exercise with people of the same ethnicity first, and then with members of another culture to see if there are any differences in comfort zones. Trainees may be distracted during the conversation (which means they are too far apart) or they may find themselves trying to turn away or terminate the conversation (they are too close together or off to the side).

Outcome goal. The goal of this exercise is to facilitate better cross-cultural interactions through the discovery of mutually comfortable territory.

Direct Eye Contact Exercise

This activity is provided for trainees who have difficulty maintaining direct eye contact. (Note: The term "SUDS" is an acronym for "Subjective Units of

Discomfort Scale," rated as 0 = no discomfort to 100 = maximum possible discomfort. However, any previously agreed-upon scheme to communicate the trainees' perceived level of anxiety could be used with this procedure.)

> Trainees should first select another trainee that he or she would feel somewhat comfortable with. Then go over and sit in front of that person at a comfortable distance and keep eyes on the ground.
>
> "With your vision focused on the ground, I would like you to rate your SUDS at this moment. (Pause) OK, take a couple of nice deep breaths, let the air out of your lungs slowly, and again rate your SUDS. (Pause) What I am going to do is teach you how to become more comfortable giving another person direct eye contact. I will do this by having you look at different areas while at the same time trying to keep your anxiety level low. Just listen to my directions, and follow what I ask you to do. If any time your SUDS gets above 50, just raise your hand so I will know to slow down."
>
> "Once again, with your eyes on the ground, rate your SUDS. (Pause) Fine, now look at the other person's ankles. (Pause) Look back down to the ground. (Pause) Now look at the person's ankles again. (Pause) Good. Now look at the person's knees. (Pause) Now look at the person's stomach. (Pause) Rate your SUDS. Look at the person's left shoulder." (At this point, the client is apt to hesitate until he or she figures out which is the left shoulder. This is intentional in that thinking through a problem is incompatible with anxiety.) "SUDS. Look back down at the ground. (Pause) Now look at the right shoulder. (Pause) Now look over the person's head about two feet. (Pause) SUDS. Good."
>
> "Now look at the person's waist. (Pause). Look at the person's chin. (Pause) SUDS. Look at the person's left ear. (Pause) SUDS. Look back down to the ground. (Pause) Look at the person's forehead. (Pause) Look now at the right ear, you had to pass the eyes. Look back at the ground. (Pause) Rate your SUDS. Look at the person's eyes. (Brief pause) Excellent. Now look at the ground. (Pause) SUDS. Look at both eyes. (Pause) SUDS. Now look over the person's head about six inches. (Pause) Now back to the eyes and hold that eye contact. (Pause) Good. Now look back at the chin. (Pause) Now at the forehead. (Pause) Now at the eyes again. (Pause) SUDS. Look back at the ground. (Pause) Rate your SUDS. Look back at the person's eyes and this time give the person a smile. (Pause) SUDS. Now look up here for a moment." (Colter & Guerra, 1976, pp. 106-107)

Outcome goals. The purposes of this 15-minute activity are to: (1) shape assertive direct eye contact; and (2) to monitor anxiety level during the shaping process for those who have difficulty maintaining direct eye contact.

Voice Characteristics Exercise

To practice appropriate levels of volume, the trainee is coached to exaggerate this behavior and test the limits of a loud voice tone so that he or she will become less apprehensive when hearing one's speech in that tone of voice. This can be done by having the trainee speak into a microphone while moving it farther and farther away. Or it can be done by having the trainee move to an outer room and carry on a conversation with another trainee through a closed door (Colter & Guerra, 1976).

Trainees may also need to practice determining the proper rate of speaking. This may entail speeding up responses with non-Indian target persons yet maintaining a more relaxed rate of response with fellow Indians. They may wish to practice their assertive responses into a tape recorder at different rates with different categories of target persons to determine the most effective rate of speaking in accordance with the target person. Oftentimes nonassertive people use dysfluencies such as "ah," "anda," or fillers like "okay," "you know," and "well." Trainees can use these responses or self-monitor the dysfluencies found in the tape recording.

Outcome goals. The purposes of this 5-minute exercise are: (1) to practice and refine voice characteristics in assertive interchanges; and (2) to eliminate fillers and speech dysfluencies.

CHAPTER VIII

PRACTICAL AND ETHICAL CONSIDERATIONS FOR TRAINERS

This chapter discusses the role of the trainer in teaching assertion skills to Indian people. It should be emphasized that a trainer's effectiveness depends upon his or her effectiveness as a person. Training skills are interwoven with the trainer's personality--what the trainer perceives, how the trainer reacts to his or her perceptions, and how the trainer translates these reactions into behavior (Nylen, Mitchell, & Stout, 1967). Knowledge, self-awareness, and skill development go hand in hand in building the trainer. One's professional growth as a trainer cannot be separated from one's personal and cultural growth as an individual.

Paraprofessionals

One of the complications of selecting trainers for this program surrounds the issues of race and availability. The most effective assertion trainer would be one representing the same race and cultural experiences of the trainees (Carkhuff & Pierce, 1967). Unfortunately, the number of Indian professionals in helping-related professions is limited and the need for assertion training among American Indians is great. A possible remedy for this deficiency might be to extend the availability of assertion training through the use of Indian paraprofessionals as trainers of assertiveness.

A paraprofessional is defined as a person who is selected, trained, and given responsibility for performing functions generally performed by professionals (Delworth, 1974). They do not possess the requisite education or credentials to be considered professionals, but display adequate ability in the field in which they are working. In reference to this program, Indian paraprofessional trainers would display knowledge of the professional literature on assertiveness, enthusiasm and assertiveness as a group leader, supportiveness, directness, non-demeaning criticalness, and comfortableness in relating to Indian trainees.

There has been extensive evidence of the efficiency of papaprofessional counselors in community and anti-poverty programs in the literature (Gartner, 1969). The use of paraprofessional counselors avoids the frequently experienced inadequacies of traditional delivery services which often rely upon professionals who do not understand the needs of minority people. Indian paraprofessionals have successfully served as liaisons among professional counselors, with community members, and traditional healers in their role as helpers such as community health representatives, homemaker aides, and social service workers. Utilizing paraprofessionals is a means of recognizing the strength of competent helpers without professional status and a means of encouraging Indian self-determination. Paraprofessional assertion trainers may also be effective co-trainers with minimal training because they possess the community background and understanding which outweighs formal training

(Carkhuff & Truax, 1965). This becomes particularly evident when Anglo and Indian co-trainers focus on what they understand as racism or prejudice within the training sessions and discuss and process the nuances of feelings which emerge from their different perspectives (Thomas & Yates, 1974).

However, some caution should be observed in accepting the reports that the use of paraprofessional helpers is an effective, acceptable, and adaptable procedure (Brown, 1974). The use of paraprofessionals in coaching during behavioral rehearsals has been found to be superior to professional coaching in assertion training with non-disturbed clients (Flowers & Guerra, 1974). An additional benefit from this procedure is the "double change phenomenon" wherein a person who has been a coach is found to learn assertion techniques better than a client who has never had the opportunity to coach (Flowers & Guerra, 1974; Guerney, 1969). A real concern of specialists in the area is that often in assertion groups, trainees will reveal a number of psychological problems which are more appropriate for in-depth therapy (Lange & Jakubowski, 1976). It is feared that paraprofessional trainers may not be able to discriminate between the need for assertion training and the need for referral to more in-depth counseling procedures (Shoemaker, 1977). If Indian paraprofessionals co-train with professional trainers or are supervised closely by professional trainers, this concern may be minimized. A list of presenting problems entitled, "Presenting Problems for Assertion Training," is provided in Appendix XIII which may be used to help sensitive trainers discriminate which problems may be appropriate for assertion training and which problems would be more appropriately handled individually. Even though trainees have been grouped homogeneously according to these criteria, it is not unusual for trainees to experience critical emotions and conflict over a behavior change. When this occurs, a strict skills-acquisition approach is inadequate and the professional trainer's therapeutic skills must be called upon.

A further concern involves the amount and kind of training for paraprofessionals in the area of assertion training. Training in this program requires significant knowledge of Indian daily experiences. Paraprofessional trainers should be exposed to racial stereotypes and methods of eliminating them (Shaughnessy, 1978). They should also receive extensive human relations training which focuses on relationship building and communication skills. Skills in group dynamics, knowledge of the criteria for referral to professional agencies, awareness of resources and referral sources, and organizational skills are also helpful for their effectiveness as a trainer (Thomas & Yates, 1974).

Extensive training in assertiveness should include their participation in an introductory assertion training workshop. It is also recommended that paraprofessional personnel attend an assertion workshop for trainers which emphasizes skills in conducting behavioral rehearsals, coaching, and shaping successive approximations of goals. They should experience supervised application of training by leading an assertion training group under the supervision of a professional assertion trainer or the periodic co-leading of an assertion training group with a professional assertion trainer (Whitely & Flowers, 1978). Videotaping is also an excellent medium for preparing and supervising paraprofessionals in assertiveness. Some problems of training which could be stimulated throughout the training of paraprofessional trainers involve situations complicated by the

reticent group member, the power struggle, and the irrelevant comment (Sandmeyer, Ranck, & Chiswick, 1973). Again, it is recommended that a learning-based model which assumes that having knowledge, viewing others demonstrate training skills, practicing leadership skills, and receiving feedback be used in training paraprofessional assertion trainers.

Selection of paraprofessional trainers may be an on-going process by structuring periodic evaluations throughout phases of training. The final selection criteria should be based upon the applicant's motivation for involvement in the program, ability to communicate openly and directly, and effectiveness as a role model and trainer of culturally appropriate assertiveness (Sandmeyer, Ranck, & Chiswick, 1979). Specific concepts and skills practiced in training paraprofessionals involve: defining assertive, passive, and aggressive behavior; recognizing and clarifying belief systems related to assertive and nonassertive behavior; identifying thoughts and feelings about assertive and nonassertive behavior; identifying behavioral components of assertiveness; demonstrating assertive skills; and giving and receiving feedback about assertive behavior.

Non-Indian Trainers

> One of the most effective ways to learn about oneself is by taking seriously the cultures of others. It forces you to pay attention to those details of life which differentiate them from you. (Hall, 1959, p. 54)

Since it is unlikely that most trainers of this Assertion Training with American Indians program will be both Indian and a professional counselor, this section is written for the non-Indian trainer who works with American Indians or have been asked to conduct training. Ethically, it is important that those who offer mental health services to persons of culturally different backgrounds be competent in the understanding of the culture of those groups (American Psychological Conference, 1973). For this reason, cross-cultural orientation training is gaining importance on the counseling field, since most of the people in this area are limited to the norms of the majority culture. Anglo trainers may simply be unable to understand communication based on a set of norms unlike their own. Even the label "non-Indian" may be disrupting to professional identity, for the slight detail of a label which indicates non-group membership can challenge one's identity.

Often, unintentional misunderstandings occur when Indian and non-Indian people start working together since they each remain within the grip of their own cultural identification. For this reason, it is recommended that non-Indian trainers engage in cross-cultural training prior to working with Indian people. Cross-cultural communication training allows non-Indian trainers the opportunity to identify those problems which arise throughout training because of their own culture-shaped responses rather than the trainee's shortcomings. By comparing the similarities and differences of cultural coherence, giving limited information about Indians, self-examination, and testing of hypothetical stereotypes, trainers can learn something about their own identity. They learn how their thoughts

and behavior are grounded in cultural assumptions, values, and beliefs, and how their feelings are based on cultural values, all of which affect their relationships with trainees and are possible sources of misunderstanding (Brislin & Pedersen, 1976).

The ability to recognize cultural influences in cognitions is defined as cultural self-awareness (Katz, 1978). With this awareness, trainers can make deliberate rather than accidental decisions about whether they want to retain their opinions and frame of reference, or use transpection, the process of putting oneself in the mind of another person (Lee, 1966). They should become more knowledgeable about their own limitations in facilitating behavioral change with people from a culture unlike their own. Each of the following cultural differences affects how trainees perceive and carry out assertive behavior: the details of language pronunciation, the way people move (tempo and rhythm), the way they use their senses (representational systems), how close they get to each other (the types of bonds they form), how they show and experience their emotions, their image of what constitutes maleness and femaleness, how hierarchical relationships are handled, and the flow of information in social systems (Hall, 1976).

The results of cultural self-awareness and awareness of the elements of cultural coherence are immense. Trainees become aware of certain phases of ethnic identity which they experience as they develop "an understanding of Indian behavior." This awareness is invaluable in providing Indian trainees with information concerning the possible confused negative reactions non-Indians may experience towards Indian assertiveness. This non-Indian feedback also improves trainees' skills at diagnosing difficulties in intercultural communications. The goals of intercultural communication applied to trainers of assertiveness include increasing non-Indian trainers' awareness of: their impact on other people, their own patterns of handling interpersonal conflict, and their own motives in interactions with others (Haigh, 1966). Trainers also learn to suspend judgment when confronted with a behavior which seems uniquely different. Hopefully, as trainers become increasingly aware of their ignorance of the vast differences among Indian cultural groups, their motivation to learn about diverse ways will correspondingly increase. Finally, non-Indian trainers may also become aware of areas of Indian communication which may be modified to be more congruent with non-Indian communication.

Cultural Simulation

A complete description of cross-cultural communication programs is beyond the scope of this manual. A very valuable aspect of cross-cultural orientation programs is cultural simulation. Simulation of issues on assertion training may help non-Indian trainers better understand the unspoken cultural system of learning and behaving inherent in Indian ways of communicating. Simulation is necessary since the people who live by the system can verbalize little about the laws in operation or the way the system works. Behavioral guides sponsored by cross-cultural research are also available. American Indians avoid verbalizing

their basic modes of interacting with each other since they take them for granted, and also because they wish to preserve what unique ways that remain. Indian people usually only tell trainers whether they are using the cultural system correctly or not. They will not tell trainers how to use the cultural system. Therefore, to understand the realities of this culture and accept the ways of this culture is not something that is learned academically. Cultural uniqueness must be lived (i.e., simulation) rather than reasoned.

Written cultural simulators generally consist of a series of situations depicting interpersonal conflicts often encountered in cross-cultural contacts. Two existing simulators which help non-Indian trainers learn to deal with Indian trainees are the *Gauntlet Quiz* (Native American Learning Corporation, 1978), and *The Cultural Simulator* (Ross & Trimble, 1976). Both are designed for non-Indian trainers to learn more about Indian culture.

In the event that non-Indian trainers would like to write their own simulations of problem situations, the following components are recommended for inclusion in each scenario: (1) a common occurrence in which an Indian and a non-Indian interact, (2) a situation which Anglo culture finds conflicting or puzzling and is likely to misinterpret, and (3) a situation which can be interpreted in a fairly unequivocal manner given sufficient knowledge about the culture. The situation created may be pleasant, unpleasant, or simply non-understandable in terms of interpersonal attitudes, values, and customs.

Most cultural conflicts occur within the following areas of differences: perception of self and the individual, perception of the world, modality of motivation, modality of relations to others, and dominant form of activity (Stewart, 1966). To illustrate these five modalities and the value of adapting modes of training, the following topics for simulation or synthesis address potential problems which non-Indian trainers may encounter during the Assertion Training with American Indians program. The situations created in this simulation demonstrate a variety of training problems which non-Indians may experience.

1. Autumn Jackson is a very conscientious trainer who is interested in learning about Indian culture and eliciting discussion about typical Indian behavior from trainees. This is her first workshop with Indians, yet she has previously worked with a few Indian clients. As she is beginning the discussion of Indian behavior, one of the trainees decides to challenge her credibility as a trainer with Indian people since she is noticeably non-Indian. The trainee implies by innuendo that she cannot possibly understand Indian difficulties in assertiveness since she herself has never experienced prejudice and racism (*perceptions of self*).

2. Ronnie Snow was a previous peace corps volunteer. He has been involved extensively in cross-cultural information and decides to write a proposal to bring American Indians, Blacks, and Chicanos together for a cross-cultural assertion training program. When he enthusiastically discusses this idea with trainees, he gets no support. He cannot understand why Indian people are not

interested in working with other minorities to share ideas and help each other. He decides to find out why in the next training session (*perceptions of the world*).

3. Clarence Jones has been conducting assertion training groups for several years and is about to conduct his first session with American Indians. He is excited about all the material there is to cover in just two days and he arrives ready to train at 9:00 a.m. Trainees begin wandering in late. He has printed out certificates of training and no one acts happy to receive them. He assigns a homework assignment of written materials and few people read them. He leaves the training very frustrated (*modality of movitation*).

4. Mary Thomas has just finished conducting a two-day training session. She feels that the training went well. She enjoyed the time spent in training as well as the time spent outside of training visiting and meeting people on the reservation. After collecting the evaluation forms and wrapping up the session, she says goodbye and expresses her appreciation for their input. She waits around awhile wishing that someone would give her verbal feedback about training. No one does. As she leaves, a couple of the trainees shake her hand and let her know that their pow wow is the first week in June. She leaves feeling confused (*modality of relation to others*).

5. Jim David has conducted six assertion training sessions with Indian trainees which he feels were successful because trainees participated openly in group discussions and became involved in the behavior rehearsals. This was very positive for him because he relied primarily on trainee input in designing his training. In this particular workshop, he detects that something is different. When he leads the discussion on Assertive Indian Messages, particularly the Indian with Indian orientation category and the Traditional Indian category, the trainees remain quiet and do not offer their ideas. Becoming frustrated with their apparent lack of interest, he calls a break. During the break a trainee politely tells the trainer that one of the workshop participants is traditional and the other trainees are reluctant to discuss cultural issues since this person has not volunteered (*dominant form of activity*).

What is most important in simulations, then, is what actually happens during the encounter, not the correctness of the interactional choices. What happened can be processed dynamically in terms of reactions and perceptions of the reactions of the people involved in the simulations, those observing the simulations, and the feelings participants have for one another as they explore the implications of their behavior. Processing has a dual function--it precepitates an emotional loosening and sets the stage for the acquisition of new cognitive frames of reference (Stewart, 1956). Once the non-Indian trainer

goes beyond the initial reactions of uncertainty, doubt, and anxiety, the trainer learns how to deal with new conflicts which occur during training. A goal for non-Indian trainers is cultural tolerance (empathy) and suspended cultural judgment. Ideally, cross-cultural involvement should mean appreciation of culture beyond empathic understanding, allowing a person to incorporate those values of other cultures which have meaning into his or her own life.

Some specific suggestions for trainers of assertiveness are presented as a guide toward becoming culturally experienced individuals:

1. Avoid discussing Indian assertiveness on the basis of your personal beliefs. Instead, elicit information from trainees about their beliefs by asking probing questions in a respectful manner.

2. Learn all you can about the culture of the particular tribal group with whom you plan to train. This will provide some insight concerning preferred behavior and possible beliefs which conflict with assertion. You may simple ask those who contact you for training to send you historical and cultural information in advance.

3. When becoming acquainted with group members, practice sincerity and humility by admitting that you do not know their ways, but would like to learn as much about their culture as they care to volunteer.

4. Remember that insincerity cannot be feigned for very long. Indian people are sensitive to your actions and may sense when you are trying to fool them. One detection of insincerity may undo everything you have accomplished previously.

5. Do not try to act Indian. There are very few people who can do this successfully without causing resentment. You can display understanding and respect for Indian ways without pretending to be something you are not (Powers, 1965).

6. Do not become overly curious about Indian traditional ways. There are certain sacred aspects of Indian culture which are not desired to be shared with non-Indians. Prying into those areas builds resentment.

7. As a trainer your responsibility is to model appropriate assertive behavior which is culturally appropriate within the Indian community and also effective in Anglo culture.

8. Develop patience and self-control. If what you desire in the ways of reactions or behaviors is not immediately forthcoming, take your time. Learn to build relationships with trainees in keeping with their pace of living.

9. Do not be afraid to make mistakes. Mistakes are human and the person making them is often respected for being able to deal with

them humorously rather than egocentrically. Being able to find humor in Anglo ways also helps "break the ice" when discussing racial differences between you and the members of the group.

10. The literature reports that Indians perceive the world holistically (Berry, 1966; Dinges & Hollenbeck, 1978). Whenever possible, illustrate instructional components with visual aids since the more sense modalities involved in learning, the greater the enthusiasm and retention.

Ethical Considerations

The issue of non-Indian trainers being unprepared for work with people from a culture unlike their own and paraprofessional trainers being unprepared to work with people whose problems require in-depth counseling procedures, rather than assertive training, was previously discussed in this chapter. Lange and Jakubowski (1976) have reported several other critical ethical issues for trainers of assertiveness (confidentiality, training behavior during training, competency of trainers, legitimate behavior during training, legitimate definition of assertive training, appropriate issues for an assertion group, etc.). It is recommended that trainers review the Ethical Consideration chapter of this book, in addition to the ethical considerations provided by Lange and Jakubowski (1976).

Some particular ethical issues regarding the training of Indian people in assertiveness warrant discussion. *A foremost concern is that of teaching a behavior which is alien to Indian traditional ways of behaving and communicating.* Critics often generalize that assertion training will cause American Indians to

lose some of the most valuable aspects of Indian culture: peace, tranquility, and passivity. It is feared that American Indians will become competitive, perhaps even agressive, after exposure to assertion training. This criticism emphasizes the global nature of assertiveness rather than the situation-specific nature of responsibility assertive behavior. It also ignores the fact that Indian people are recognizing the need for assertion skills if they are to be self-determining and are actively requesting this type of training themselves. Indians realize that if they are going to decide programs and policies for themselves, manage their own affairs, govern themselves, and control their land and natural resources, they need to be able to communicate effectively with non-Indians as well as Indians so that their ideas, opinions, and feelings will be both heard and understood.

Trainees who adhere to a professional, informational mode of notifying Indian groups about assertion training, who exercise caution in making unwarranted claims about the effects of assertion training, and who train upon the request of Indian people themselves, should feel that they are providing a valuable service to aid Indians in their quest for self-determination. If professionals are contacted by non-Indian employees, then the motives for training and concern over whose best interest is being represented is in question. Training of a voluntary nature can be guaranteed by conducting screening interviews with potential participants and conveying to them that their participation must be their choice and that they should not feel forced into training. If screening is impractical, the trainer should emphasize to the sponsoring agency that people who are pressured into training will most likely be resistant and have a negative influence on other trainees (Lange & Jakubowski, 1976). The trainer might also express a personal concern that having someone in the training without their personal commitment violates the very definition of assertiveness and is perceived as interference rather than respect for an individual's sense of being.

Trainers should also assess their personal goals for doing assertive training with American Indians. Everyone who leads training obviously seeks personal fulfillment through such work. If the nature of this fulfillment is to be recognized as an activist for the Indian cause or to patronizingly "help" Indian people, it is likely these personal reasons may have a negative effect on training. For instance, a trainer may place undue emphasis on rights without looking at the responsibilities involved or risk advice-giving in the instruction segment of training at the expense of behavior rehearsal.

Again, it is emphasized that trainers of this program should be able to respond to trainees' concerns about the consequences of their assertiveness, help trainees to discriminate between culturally appropriate and inappropriate assertiveness, be available for consultation or referrals for extended family members and friends who feel uneasy about the trainees' new behaviors, and help trainees deal with the fears they might have about being perceived as assertive by Indian and non-Indian people. These issues are of particular concern. Trainers must recognize they are working with people who are beginning to exert control over, rather than merely adapt to, a dominant cultural system in which the potential for negative reactions to Indian assertiveness is great.

CHAPTER IX

ASSESSMENT OF INDIAN ASSERTIVE BEHAVIOR

Trainers who conduct this Assertion Training with American Indians program face three essential assessment tasks: (1) screening or determining whether potential trainees would benefit from this kind of assertion training; (2) monitoring changes during training sessions or outside of training; and (3) determining the efficacy of training and designating the maintenance of gains after training is finished for follow-up (Galassi & Galassi, 1979; Jakubowski & Lacks, 1978). The first task involves screening or assessing trainees' potential acceptance and motivation for training. *Screening* is usually designed to determine answers to the following questions prior to training:

> Within the potential trainee's particular cultural context, which complex of verbal, non-verbal, and paralanguage behaviors does she or her either have difficulty expressing or express infrequently, to what target person, and in what situations?
>
> Within the potential trainee's particular cultural context, which complex of behaviors does she or he express in an agreessive manner, to what target persons, and in what situations?
>
> What are the variables controlling the potential trainee's ability to be assertive (lack of information, beliefs, or coping strategy)?
>
> What training components (modeling, behavior rehearsal, cognitive restructuring, etc.) would help the potential trainee overcome these obstacles in an assertion training program (Galassi & Galassi, 1977b)?

The first two questions can be adequately answered through behavioral observation of trainees' attempted assertive behaviors in real life or in simulated role-play situations recorded by trainers or trained observers. Details of each of these assessment methods will be dicussed later in this chapter. The purpose of simulations is to secure a baseline of the trainees' behaviors and the trainees' deficits in the verbal, non-verbal, and paralanguage components of assertiveness before training. Adequate training necessitates this assessment since it has been found that assertion training does not always generalize to untrained forms of assertive behavior. It is therefore important for each trainee to have some training experience with each of the situations he or she is experiencing difficulty with in real life. The advantages of such measures include precision, for behavioral measures achieve closer approximations to reality than self-reports of strengths and weaknesses in self-expression; and ethics, for problems implied in the principle of informed consent are avoided when trainees are aware of being observed.

The disadvantages of screening using behavioral observation in this program may outweigh the advantages. Reliance solely on behavioral observation for pre-training assessment may be impractical in light of the difficulty of screening

large groups of potential trainees from distances often far away from the trainer or training site. American Indian trainees may also be resistant to such measurement because of their historical heritage of uniqueness which frequently attracts anthropologists, sociologists, and psychologists who often prefer to disseminate cultural information Indian groups would like to maintain.

The third goal of screening, to determine the conditions and reasons for the potential trainee's difficulties in displaying assertive behavior, may be ascertained in the screening interview by questions like the following: How are you most likely to act in this situation? If that failed, what would you do? What would you like to be able to say? What stops you from acting the way you would like? How can you tell whether you have acted nonassertively or aggressively in this situation? What methods do you use to lower your anxiety (stay calm) in this situation (Lange & Jakubowski, 1977, p. 272)? It is recommended that trainers realize that the purpose of screening interviews is to get some sense of the main causes of nonassertive and aggressive modes of responses to better plan the components of training, *not* conduct a full analysis of the potential trainee's difficulty in acting assertively. The success of this medium with potential American Indian trainees will depend upon maintaining a tentative rather than exact manner during screening. This information, in addition to answers to questions like: How do you think you learn best? What kinds of activities have you liked and benefited from in previous training sessions?, will help the trainer determine whether skill acquisition, consciousness raising, self-awareness activities, etc. should be emphasized during the training program.

The second and third tasks in the assessment of assertive behavior, monitoring changes during training and determining the efficacy or generalizability of training, can be viewed from three vantage points: behaviors within the group, behaviors outside the group during training, and behaviors outside the group after training (Sanbury, 1974). The methods by which these behaviors are evaluated include measures of behavioral performance in natural settings, contrived behavioral performance in training setting, and paper and pencil, self-report measures.

Assessment for this training program is plagued with numerous methodological problems in both cross-cultural assessment and the assessment of assertion training in general. The outcome of assertion training is more difficult to evaluate than some other behavioral approaches because of the broad range of problem behaviors covered, the wide variety of treatment approaches, and the lack of statistical evaluations of many of these treatment approaches, as well as the additional difficulties associated with developing reliable, relevant, and valid cross-cultural assessment techniques. Keeping the unrefined nature of these means of assessment in mind, the following discussion will review some real life measures, training simulations, and self-report devices for assessing assertive behavior. The author wishes to emphasize the desirability of multiple measures of assertiveness so that the weaknesses of one (difference between self-report questionnaires and actual behavior) can be offset by the strengths of another as in the case of real life measures' advantage of unobtrusiveness into people's everyday routine.

In vivo Measures

In vivo measures are contrived measures of a trainee's behavior which occurs in the natural environment rather than in training settings. Although trainees are aware of being evaluated, they experience less anxiety than they would enacting the behavior in a training setting. This means of assessment is stated to be a potentially stronger test of assertion training than laboratory assessment.

Trainers could devise target situations of common assertion problems shared by group members such as asking for clerical assistance, taking orders from more than one supervisor, requesting time off, etc. Once these situations are decided upon the trainer develops the situations in role-play form and asks the cooperation from the trainee's program supervisors, significant otners, and co-workers to enact the role-plays and rate the trainee's behavior according to verbal and non-verbal guidelines in Chapter VI and Appendix IX. Various contrived problem situations could be presented to trainees during training to assess progress throughout training and also be presented some time within months after training to assess the generalization of training over time.

Another real life measure of trainees' assertive performance in educational settings could be recorded by interested teachers or professors. Students identified as trainees in this program could be monitored before and after training to determine the frequency and amount of questions asked, number of participants in class, number of conferences requested with the instructor, or requests for individual help. It would also be interesting to see if there were any consequent changes in grade point average as a result of changes in assertive behavior.

If permission is given, conversational sampling of trainee's tape-recorded discussions at conferences or meetings could be analyzed according to the linguistic and paralinguistic components of assertive verbal behavior (Eisler, Miller, & Hersen, 1973). It is suggested that conversation samples from a variety of situations (i.e., peers vs. supervisors, Indian vs. non-Indian) be measured separately and compared. One obvious limitation to conversation sampling concerns audible recorded conversation. Speech which is muttered, mumbled, or left unsaid may contain significantly different content than loud and clear speech. On the simplest level of analysis it is hoped that the proportion of clear and distinct speech will increase in post-training speech samples.

Training Simulations

A second method of assessment involves behavioral measures in training settings. This evaluation method can be tailor-made for individuals in single case studies or designed to measure the same behavior across all trainees in assertion training groups through in-class role-play procedures. This procedure involves the trainer creating six to ten real-life situations which can be simulated through role-play and require the kind of behaviors assertion training is designed to increase or decrease (see Appendix IV).

Although situations common to Anglo assertion problems are already reported in the literature and could be employed, it is recommended that trainers create their own situations relevant to Indian needs. Trainers could select problem situations which Indians reportedly encounter that are discussed throughout this training manual and situations expressed in pre-training screening interviews, using the following criteria:

1. Is this a situation with which most of the target population have difficulty?

2. Is there reason to believe that this is an important situation for the group members to learn to deal with?

3. Is this situation one which would be comparatively easy to set up in role play (Lange & Jakubowski, 1976, p. 285)?

A tape recording or person reading a descriptive statement usually sets the content of the situation in training simulations. A role-playing confederate then role plays the situation with the trainer while the trainee's behavior is audiotaped, videotaped, or observed directly. The various verbal and non-verbal behaviors are then rated on the basis of whether assertive behavior occurred or not (Eisler, Miller, & Hersen, 1973) or variations in level of assertiveness (Rimm et al., 1974). One advantage of this method over *in vivo* measures is that nearly identical relevant reoccurring situations can be constructed and replayed unlike their intermittent and sporadic occurrence in real life. Also, videotaped role playing can be used as a teaching device, as well as assessment device, for the instruction of non-verbal components of assertive behavior.

The use of behavioral assessment in assertiveness is so new that no one battery has the qualities of an ideal procedure nor available definitive reliability and validity data. The most promising behavioral assessment procedure reported in the literature which complements this training program deals with the influence of various social-interpersonal contexts on assertive behavior (Eisler et al., 1975). An adaptation of this behavioral measure could assess the expression of positive and negative feelings and self-affirmation by varying the socio-cultural, situational factors (category, status, and familiarity of the target person; setting; level of survival, etc.) with the behavior. It is also suggested that trainers only deal with some of the situations measured on behavioral pre- and post-tests during training so that the remaining untrained situations could be used to provide a measure of the extent to which trainees generalize their newly acquired assertive skill to untrained situation (Jakubowski & Lacks, 1978).

Self-report Measures

Besides behavioral role-play measures and real life measures, the most economical, quantifiable, and popular form of assessment of assertiveness is the paper and pencil, self-report inventory. Its popularity lies with the ease in which patterns of non-assertive behavior, kinds of situations, and conditions wherein trainees are likely to act nonassertively or aggressively can be recognized. One very essential advantage

to paper and pencil measures is their use as a further measure of the generalizability of training (Hollandsworth, Galassi, & Gay, 1977).

The limitations of the paper and pencil approach with American Indians are numerous. First, existing self-report questionnaires do not tap each trainee's idiosyncratic areas of nonassertion since they only deal with common social situations. Since these instruments are either unstandardized or standardized on relatively homogeneous (predominantly Anglo) college populations, they contain items which are culturally inappropriate and considered aggressive in effect within an American Indian cultural context. For example, items which ask how often a person expresses justified feelings of anger to parents or whether it is difficult to refuse unreasonable requests from parents, may unduly penalize an Indian person's overall assertion score since either of these behaviors would show disrespect for one's elders within the American Indian way of living.

Another disadvantage of self-report measures is the contradictory findings concerning the correlation between self-report and behavioral measures of assertion reported in the literature. Some studies have reported substantial relationships (McFall & Lillesand, 1971) while others have reported low relationships (Friedman, 1971). Sometimes trainees change their overt beahvior but do not significantly change on self-report measures of assertion (Hersen, Eisler, Miller, Johnson, & Pinkston, 1973) or display change on paper and pencil measures but do not display significant changes in observable behavior (McFall & Marston, 1970).

The final disadvantage involves the wide range of test-taking abilities and interests of Indian trainees. Unfortunately, most paper and pencil measures have been developed for people who have had college level training experiences. Coupled with the wide range of trainee abilities is the general distrust among many American Indians of unethical, distasteful, or involuntary research studies previously conducted with instruments similar in appearance to assertion questionnaires.

In light of these disadvantages, it is difficult to select an instrument which effectively assesses Indian assertive behavior and applies a within-culture frame of reference. For example, an investigation of the validity of the College Self-Expression Scale with Mexican-American male college students (Hall & Beil-Warner, 1978) revealed that Mexican-Americans were rated lower in overall assertiveness than Anglos on the ASES due to their responses on three of the seven situations/questions which reflected socialization practices in Mexican-American culture.

At the present time, the Adult Self-Expression Scale (Gay, Hollandsworth & Galassi, 1975) appears to be the instrument of choice for the trainees of this program. The scale appears to be methodologically sound, significantly correlated with scales of the Adjective Check List (Gough & Heilbrun, 1965) which correspond to the definition of assertiveness, and valid with adults in general (Gay, Hollandsworth, & Galassi, 1975). The ASES also appears to measure a wide variety of different types of assertive behaviors (Lange & Jakubowski, 1976). If trainers decide to use the ASES, it is recommended that they consider the education level of trainees and simplify the language of the scale if necessary. Further details of the difference in factor structure of the ASES with American Indians (LaFromboise, in press) and non-Indians (Gay, Hollandsworth, & Galassi, 1975) may provide trainees insight into the salience of various types of assertive behavior for each target group.

Summary

Finally, an evaluation form for the assessment of the trainer's presentation and content of training is provided in Appendix XII. Trainees may wish to provide feedback concerning their opinion of the trainer, content, and practical applicability of the materials presented in this form. The overall purpose of assessing Indian assertive behavior is twofold: planning and evaluation. Assessment prior to training can be used for selecting the appropriate people for training and planning the components of an assertion training program which would be most beneficial to a given group of people. Assessment during training provides diagnostic information of the current effects of training and also of common problem situations and target persons trainees have difficulty with when being assertive. With this information trainees with similar problems may practice together in small groups during behavior rehearsals and trainers may concentrate on problems prevalent to most trainees in the instructional segment of training. The evaluative aspects of pre- and post-training assessment involve whether or not trainees profited from this program beyond experiencing an enjoyable workshop or pleasant groups, in terms of the *stated goals of this training program:* that Indian trainees be able to meet the general demands of an assertive society, defend their special rights as sovereign people, discriminate the appropriateness of acting assertively within the Indian community, and enact assertive message-matching in bicultural interchanges.

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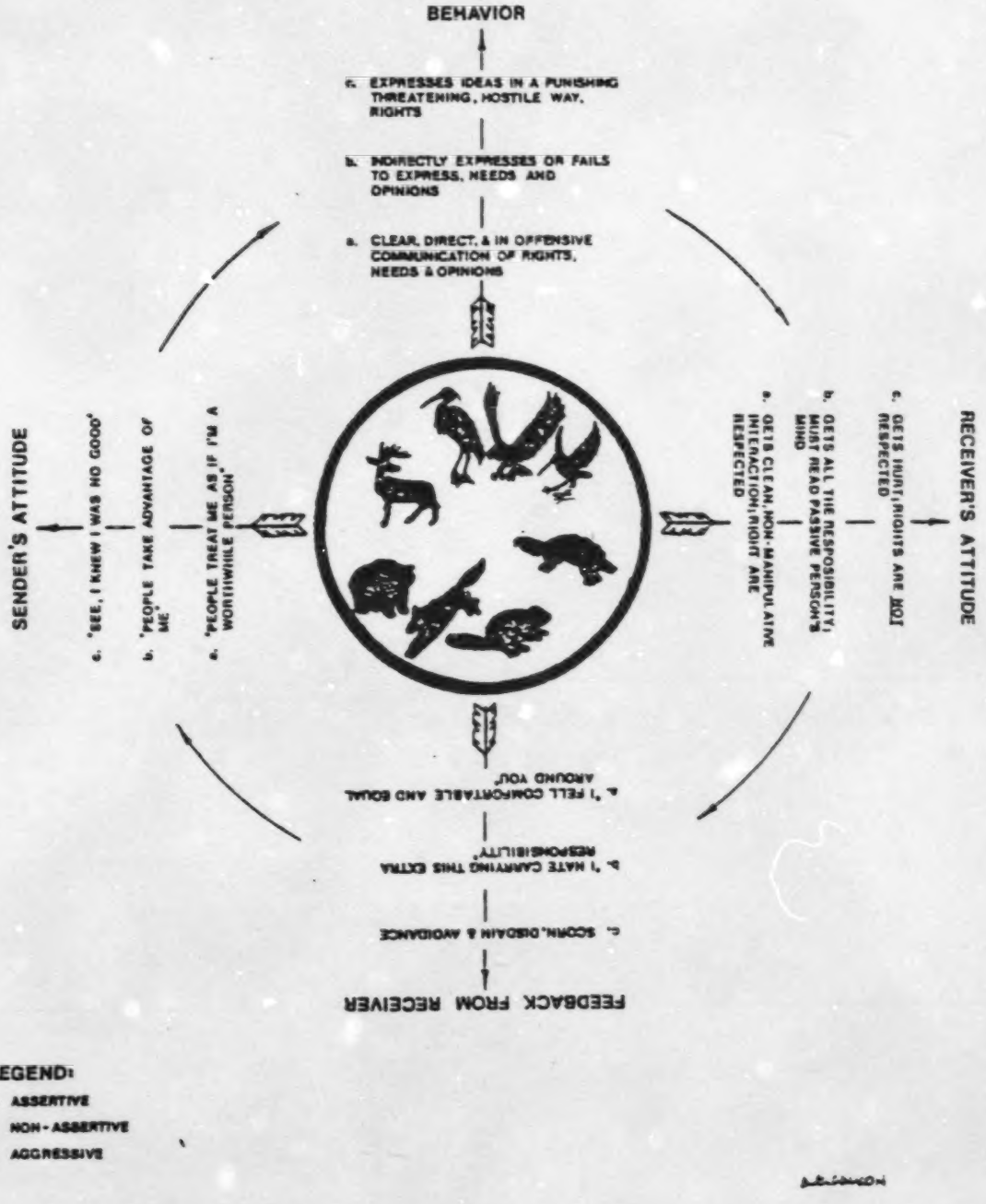
APPENDIX I

BEHAVIOR-ATTITUDE CYCLE


BEHAVIOR
c. EXPRESSES IDEAS IN A PUNISHING THREATENING, HOSTILE WAY. RIGHTS
b. INDIRECTLY EXPRESSES OR FAILS TO EXPRESS, NEEDS AND OPINIONS
a. CLEAR, DIRECT, & IN OFFENSIVE COMMUNICATION OF RIGHTS, NEEDS & OPINIONS
SENDER'S ATTITUDE
c. 'SEE, I KNEW I WAS NO GOOD'
b. 'PEOPLE TAKE ADVANTAGE OF ME'
a. 'PEOPLE TREAT ME AS IF I'M A WORTHWHILE PERSON'
RECEIVER'S ATTITUDE
c. GETS HURT, RIGHTS ARE NOT RESPECTED
b. GETS ALL THE RESPOSIBILITY; MUST READ PASSIVE PERSON'S MIND
a. GETS CLEAN, NON-MANIPULATIVE INTERACTION; RIGHT ARE RESPECTED
FEEDBACK FROM RECEIVER
c. SCORN, DISDAIN & AVOIDANCE
b. 'I HATE CARRYING THIS EXTRA RESPONSIBILITY'
a. 'I FELL COMFORTABLE AND EQUAL AROUND YOU'

LEGEND:

a. ASSERTIVE
b. NON-ASSERTIVE
c. AGGRESSIVE

APPENDIX II

INDIAN RIGHTS AND RESPONSIBILITIES

I. Right to Tribal Sovereignty
William v. Lee, 358 U.S. 217 (1959)

II. Right to Self-Government
William v. Lee 358 U.S. 217 (1959)

III. Treat Rights
William v. Lee 358 U.S. 217 (1959)

IV. Right to Jurisdiction
Choate v. Trapp, 224 U.S. 665, 575 (1912)
Oliphant v. Suquamish Indian Tribe (1978)

V. Right to Exclusion
State v. Fox, 82 Wash. 2d 289, 510P. 2nd 230 (1973)

VI. Right to Leadership
Indian Reorganization Act of 1934

VII. Right to Indian Preference
Morton v. Mancari, 417 U.S. 535 (1974)

VIII. Right to Determine Membership
Court of Appeals of New York in Patterson v. Council of Seneca Nation, 245 H.Y. 433, 157 N.E. 734, 736 (1927)
Santa Clara Pueblo v. Martinez, 98 S. Ct. 1670 (1978)

IX. Right to Self-Determination
P.L. 93-368, 88 Stat. 2203

X. Right to Hunt, Fish, Trap
Organized Village of Kake, etc. v. Egan, etc. 369 U.S. 60, 82 S. Ct., 562, 7 L.Ed. 2d 573 (1962)
Puyallup Tribe v. Department of Game, 391 U.S. 392.88 S. Ct. 1925, 20 L.Ed. 2d 689 (1968)

XI. Water Rights
Winters v. United States, 207 U.S. 564, 574, 28 S. Ct. 207, 52 LEd. 340 (1908)

XII. Right to Health Care
William v. Lee, 358 U.S. 217 (1959) 25 U.S.C. s 13, 42, U.S.C. s 2001

XIII. Right to be Different

XIV. Right to Worship
American Indian Religious Freedom Act, P. L. 95-341 (1978)

XV. Right to an Education
Indian Education Act, P.L. 92-318 (1972)

APPENDIX III

SURVIVAL LADDER

Levels of Survival and Degree of External Control	Roles as Targets for Assertive Behavior	Sample Problems
1. *Daily Routine*	Bank Teller	Producing two photo I.D.'s
	Waiter	Receiving "Small-tip Service"
	Checkout Clerk	Comments on what a good food-stamp shopper you are
2. *Leisure/ Recreation*	Bartender	Tells you to watch out for the firewater
	Peers-acquaintances	Too many "Chiefs" and "Indians"
	Parties	Time to solve problems
3. *Home*	In-Laws	Toleration
	Children	Conflict with "to be seen and not heard" upbringing
	Friends	Need $5 till pay day
4. *Community Involvement*	Tribal Council	Unemployed directing the employed
	Church	Being saved (becoming Christian) *EVERY* Sunday
	Committees	All-Conference Indian
5. *School/ Education*	Teacher	Uses "Dick and Jane" analogies
	Administrator	We show no favoritism
	Boarding school student	School of last "resort"
6. *Job/Profession*	Supervisor	Monitors your breaks, comp time, etc.
	Clerical	Reads same old guidelines when confronted about policies
	Female Employee	Equal minority status
7. *Aging/Institutionalization*	Social Worker	College graduated and impersonal
	Probation Officer	One time problem-solving agent
	Physician	Specialist on leave at *THIS* hospital

APPENDIX IV

SCRIPTS FOR INDIAN BEHAVIOR REHEARSALS*

1. You are working in an Indian program in a small community. The minister of the church in that community, who has contributed to your program in the past, asks you to give a talk on beadwork. You have little knowledge or interest in the subject but would rather make a presentation to his group about some aspect of Indian culture you are interested in. Here comes the minister now.

   Minister: *The people in our Sunday classes have expressed an interest in learning about Indian beadwork. Would you come and give a presentation on Indian beadwork to the members of my church?*

   Minister: *I really don't know many Indian people around here who could talk as well as you do.*

   Minister: *We can pay you for your time.*

   Minister: *It seems to me that you really don't want us to learn about your culture. Isn't that it?*

   Minister: *I thought all Indians knew something about beadwork, at least most of the Indians in this area.*

2. You go to a pow-wow with your husband and he leaves for a forty-nine all night without you. You are hurt because you missed the forty-nine and you want to tell your husband that you are disappointed about being left behind. You also want to ask him why he did not take you. It is the next day when your husband returns.

   Husband: *Wow, what a forty-nine! Really good times out there.*

   Husband: *Saw a lot of your cousins out around the drum.*

   Husband: *I couldn't find you when it was time to take off.*

   Husband: *You always enjoy visiting with the folks back at camp anyway.*

   Husband: *Remember all the times I've asked you to go and you said you didn't want to stay out all night?*

3. You and your Indian friends have worked hard on a program proposal all day. You stop by the local bar for a drink. When you walk in the door, a non-Indian stranger cups his hand over his mouth and goes "woo-woo" Hollywood war-hoop style. You want to tell him that his behavior offends you and that you would like him to stop. You are standing face-to-face with that stranger now.

*Trainees practice structured role plays by responding to each response of the target person indicated above until the entire script is enacted.

Stranger: *I didn't mean anything by it.*

Stranger: *Can't you take a joke? You Indians are always on the warpath.*

Stranger: *It's a free country. I can crack any kind of jokes I want to.*

Stranger: *Oh, here comes Frank with your drinks anyway; the firewater ought to calm you down.*

4. You have been working for weeks on the first decent job you have ever had. You like your boss and the people you work with but one of the popular employees always calls you "Chief." You do not like to be called "Chief" and would like to tell him or her so.

Employee: *Hey, Chief, how's your project coming along?*

Employee: *Yep, I told the folks at the office how easy-going you are and how hard you work.*

Employee: *My Indian friend in the service went by "Chief" all the time; said he liked the name.*

Employee: *I figure it's a compliment. After all, not all Indians get to be "Chief."*

Employee: *You really are touchy, how about "Brave" then?*

5. Your organization does a good job for your Indian community but there are two people who always try to undermine the group efforts. You and some others in your group realize this and decide to have a private meeting with the two individuals. The meeting has just begun and you want to tell them how much it upsets you to see them do this to the organization.

Member 1: *Look who is here tonight. It's always the same hard workers like us that show up regularly.*

Member 2: *We're always the ones to be criticized by those who just sit and watch.*

Member 1: *Let those who complain about us tell their complaints in person.*

Member 2: *Oh, ain't it! We need to straighten up.*

Member 1: *Sounds like you just want to get rid of us.*

6. A friend borrowed some money from you several months ago. She told you that she was going to have the money in a week. You feel disappointed and you would like to request that she pay you back. Here comes your friend now.

Friend: *Hey, how you doing? Long time since we've had a drink together. How about it?*

Friend: *Oh come on. I'll buy.*

Friend: *You don't trust my word.*

Friend: *If I lent you the money, I'd leave it up to you to pay me when you could.*

Friend: *What kind of "white talk" is this?*

Friend: *You're really tight. How about two weeks from now then?*

7. You are the local chairperson of your Title IV, Indian Education Program. The school superintendent always tells groups how well the school provides special programs for Indian children when you go to conferences; you believe the opposite to be true; you decide to say nothing in public, but discuss this with her in the car on the way home. You are in the car riding home and the time is right to talk to her about these things.

Superintendent: *I think our programs and policies concerning Indian education are far advanced when compared to other school systems.*

Superintendent: *I takes time to implement all the ideas and change the attitudes of people.*

Superintendent: *To do that, we need the support of parents which is next to impossible to get.*

Superintendent: *We must be especially careful not to look as though we are giving preferential treatment to our Indian students.*

Superintendent: *You Indians are never satisfied.*

8. You are a staff member in a predominantly white male work environment. Often when you consult with supervisors the conversation shifts from the purpose of the meeting to compliments about your turquoise jewelry, attractiveness, and professional attire. You realize that references to physical attributes smoke-screen your competence. A conference has just begun and you want to keep the conversation on the topic at hand.

Supervisor: *Hello, it's so nice that you needed to see me today. What can I do for you?*

Supervisor: *My, you always wear such nice jewelry. I suppose you like to keep up an Indian image.*

Supervisor: *You certainly dress differently, more elegantly than we expected when we hired you.*

Supervisor: *Bet you have lots of admirers.*

APPENDIX V

ASSERTION TRAINING--REINFORCERS QUESTIONNAIRE

Reinforcers are the results of behavior which serve to increase the frequency or intensity of a behavior. For example, when a child begins to talk (behavior), people talk to the child and pay attention to him or her (reinforcement), thus encouraging the child to talk again.

1. What are your main sources of reinforcement within the Indian community?
2. What are some events that have not yet happened which could act as possible reinforcers?
3. Is there anything that you hope might happen in being assertive with non-Indians and other Indians?
4. Which of these present and possible reinforcers are available within the Indian community?
5. Which of these events which occur in the Indian community can be used as reinforcers during training?
6. What events are punishing or unpleasant when Indians behave nonassertively in the Indian community?
7. What events concerning assertiveness have a possible punishing or unpleasant effect?
8. Which of these punishing or unpleasant events are apt to be experienced outside the Indian community?
9. Which of these punishers or unpleasant events can be changed or eliminated?
10. Which of these disagreeable experiences can be avoided?

APPENDIX VI

ASSERTION TRAINING WITH AMERICAN INDIANS
WORKSHOP AGENDA

Day I

9:30-10:30	Introductions Overview of the workshop Self-assessment of present level of assertiveness Developing an assertive belief system: - Consciousness Razors exercise - Stimulus videotape or demonstration
10:30-10:45	Break
10:45-12:00	Developing an assertive belief system: - Indian Bill of Rights exercise - Discussion of Indian rights and responsibilities
12:00- 1:30	Lunch
1:30- 2:45	Assertive behavior Testimonials of Indian assertive behavior Assertive, aggressive, and nonassertive responses Verbal and non-verbal components of assertiveness Expressing positive feelings I-messages
2:45- 3:00	Break
3:00- 4:45	Small group brainstorming of personal situations where assertiveness might be helpful Large group discussions of the consequences, rights, and responsibilities of various situations Demonstration of an assertive role play Behavior rehearsal of personal problem situations
4:45- 5:00	Wrap up Homework assignment--Group Awareness Profile

Day II

9:00-10:30	Review of definitions, verbal and non-verbal components of assertive, aggressive, and nonassertive responses Small group discussion of Group Awareness Profile and cultural appropriateness
10:30-10:45	Break

10:45-12:00	Indian-White language comparison Message matching Role play talking differently to Indians and non-Indians
12:00- 1:00	Lunch
1:30- 2:45	Assertive Indian messages Rehearsal of assertive Indian messages in triadic format
2:45- 3:00	Break
3:00- 4:30	Basic, empathic, and escalatory assertions: discussion, demonstration, and role play
4:30- 5:00	Review rights and responsibilities observed throughout Day II Wrap up Homework assignment: Write a script for a problem situation with the target person you have the most difficulty being assertive with.

Day III

9:00-10:30	Review message matching, basic, empathic, and escalatory assertions Rehearse homework assignment Counter assertions
10:30-10:45	Break
10:45-12:00	Rehearse counter assertions Rehearse expressing negative feelings or self-affirmation
12:00- 1:30	Lunch
1:30-2:45	Behavior rehearsal in expressing positive feelings, negative feelings, and self-affirmation in message matching format
2:45- 3:00	Break
3:00- 4:00	Continue behavior rehearsal using a message matching format
4:00- 4:30	Small group discussion of follow-up
4:30- 5:00	Wrap-up

APPENDIX VII

CONSCIOUSNESS RAZORS*

The following is a list of razors. Each razor, as the name implies, has a sharp edge to help you cut through some attitudes which may inhibit your assertiveness. Try to answer each item as honestly as possible. After responding to each item, review your comments carefully.

- Have you ever felt different from other people?
- Have you ever felt you were sold out by other Indians?
- Were you treated differently from other children as you were growing up?
- Do you ever feel dumb?
- Do you ever want to be invisible?
- What was your relationship to your extended family members?
- What was your parents' relationship to you?
- How was your education affected by your being Indian?
- How was your career choice affected by your being Indian?
- What goal have you wanted most to achieve in your life?
- What, if anything, has stopped you from achieving this goal?
- How do you relate to authority figues? (BIA, doctor, police, etc.)
- Have you ever felt powerful?
- Have you ever punished yourself? When? How?
- How do you feel about your body?
- Do you often feel a sense of aloneness or loneliness?
- Do you have some attitudes that could inhibit your being more assertive?

*Adapted from Phelps, S., & Austin, N. The assertive woman: Developing an assertive attitude. In R. Alberti (Ed.), *Assertiveness: Innovations, applications, issues*. San Luis Obispo, California: Impact Press, 1977.

APPENDIX VIII

DEFINITIONS ACTIVITY--ROLE-PLAY SCRIPT

PROGRAM DIRECTOR: Mary, Joe just left early because his grandchild is sick. With all these new recommendations for the Title IV proposal that is due this Friday, we're really bogged down. I'd like you to stay late tonight and help with this proposal.

I. PASSIVE BEHAVIOR

EMPLOYEE: *Well . . . I, uh . . . Cliff and I had plans to do something with the kids tonight.*

PROGRAM DIRECTOR: *Why don't you use the phone in my office to call him and see if you can stay. I really need your assistance. Think of all the children you will be helping if this proposal gets in on time and is accepted.*

EMPLOYEE: *Well . . . I don't know. I guess we could work something out so that I could stay.*

PROGRAM DIRECTOR: *Good!*

II. AGGRESSIVE BEHAVIOR

EMPLOYEE: *Why do you always pick on me to stay over when this kind of thing happens . . . . Cliff, the kids, and I have big plans tonight and I don't intend to change them! Why don't you pick on someone else like Ben or Betty for a change!*

PROGRAM DIRECTOR: *Mary, you don't have to get mad about it! I am the director of this program, and I really don't care for your hostility and lack of consideration.*

EMPLOYEE: *Well--you can just take this job and shove it!*

III. ASSERTIVE BEHAVIOR

EMPLOYEE: *I see that we've been real busy lately and that you've been under a lot of pressure to get this proposal in on time; however, I won't be able to work tonight because Cliff and I have already made important plans with the children.*

PROGRAM DIRECTOR: *Why don't you use the phone in my office to call him and see if you can stay. I really need your assistance. Think of all the children you will be helping if this proposal gets in on time and is accepted.*

EMPLOYEE: *I can't change our plans. I can stay for an extra half hour if you'd like to check with Ben or Betty to see if they would stay and help you. They might like to earn some extra cash.*

PROGRAM DIRECTOR: *Thanks--that's a good idea. I really hand't considered asking any of the other staff members. I'll do that.*

APPENDIX IX

ASSERTIVE VERBAL AND NON-VERBAL BEHAVIORS

Non-verbal Behaviors

1. What eye contact present?
2. Was the speaker's voice level appropriately loud?
3. Was the statement filled with pauses?
4. Did the speaker look confident?
5. Was the statement flat or expressive?
6. Was the speech too rapid or too slow?
7. Was the facial expression appropriate?
8. Was the body posture appropriate?
9. Was the distance from the target person appropriate?
10. Were there any extraneous distracting behaviors, such as nervous gestures or inappropriate laughter?

Verbal Behaviors

1. Was the statement direct and to the point?
2. Was the statement firm but not hostile?
3. Did the statement show some consideration, respect, or recognition for the other person?
4. Did the statement accurately reflect the speaker's goals?
5. Did the statement leave room for escalation?
6. If the statement included an explanation, was it concise rather than a series of excuses?
7. Did the statement include sarcasm, pleading, or whining?
8. Did the statement blame the other person for the speaker's feelings?

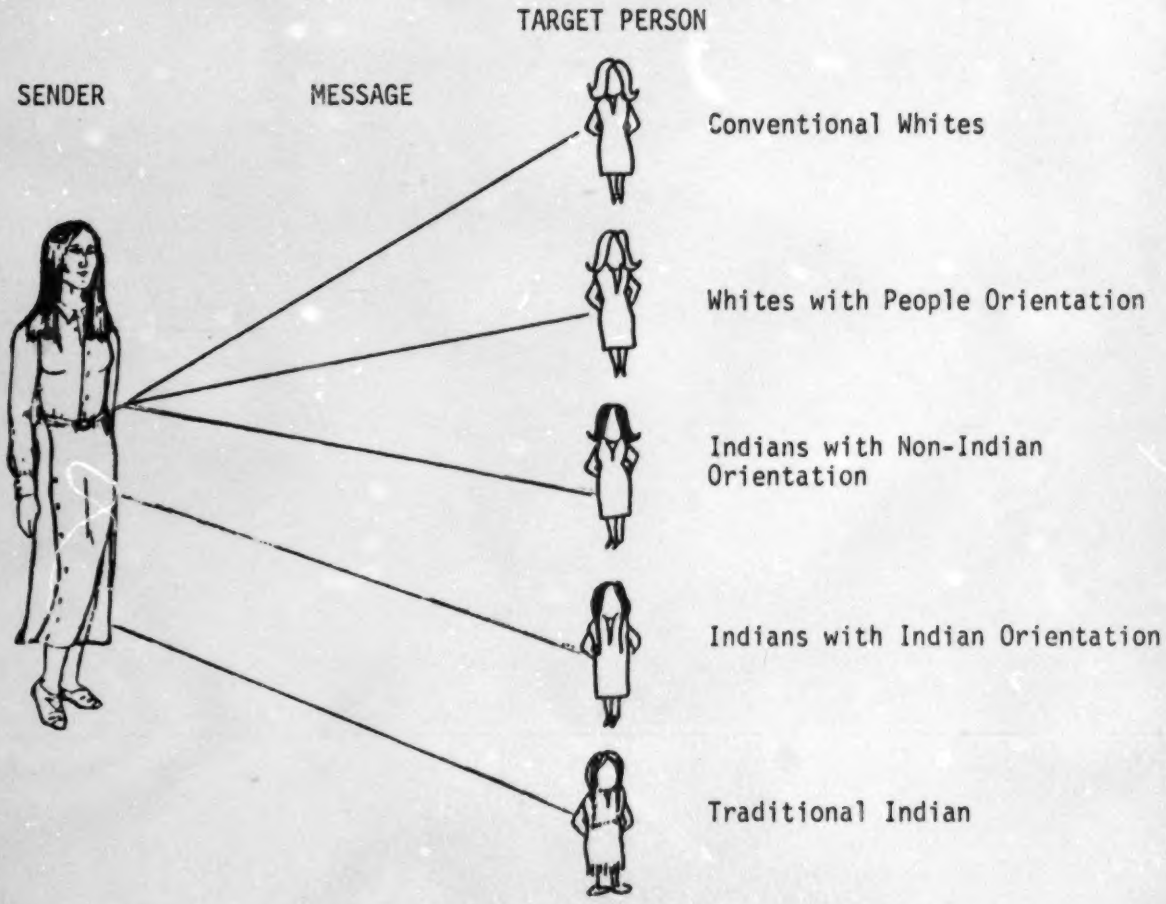
APPENDIX X

GROUP AWARENESS PROFILE

1.	I think most Whites see me as	Passive	Assertive	Aggressive	Not Sure
2.	I think most Indians see me as	Passive	Assertive	Aggressive	Not Sure
3.	I think most White people are	Passive	Assertive	Aggressive	Not Sure
4.	I think most Indian people are	Passive	Assertive	Aggressive	Not Sure
5.	I would like most White people to see me as	Passive	Assertive	Aggressive	Not Sure
6.	I would like most Indian people to see me as	Passive	Assertive	Aggressive	Not Sure
7.	I think I usually look	Passive	Assertive	Aggressive	Not Sure
8.	I think I usually act	Passive	Assertive	Aggressive	Not Sure
9.	With an Indian person it is easy for me to be	Passive	Assertive	Aggressive	Not Sure
10.	With a White person it is easy for me to be	Passive	Assertive	Aggressive	Not Sure
11.	With an Indian person it is hard for me to be	Passive	Assertive	Aggressive	Not Sure
12.	With a White person it is hard for me to be	Passive	Assertive	Aggressive	Not Sure

APPENDIX XI

MESSAGE MATCHING



APPENDIX XII

WORKSHOP EVALUATION

WORKSHOP TITLE: _____ WORKSHOP LEADER: _____
Check one: male ____ female ____ Age ____ Tribe _____
Primary reason for attending the workshop: personal growth ____ curiosity ____
referral ____ professional growth ____ class requirements ____ other _____

Please circle items (1-8) by code:

	POOR 1	WEAK 2	FAIR 3	GOOD 4	OUTSTANDING 5
1. Group leader's presentation of the subject matter was	1	2	3	4	5
2. Group leader's helpfulness was	1	2	3	4	5
3. Appropriateness of the material to Indian culture was	1	2	3	4	5
4. Quality of the materials presented in the group was	1	2	3	4	5
5. How relevant was the group to your work situation?	1	2	3	4	5
6. Opportunity for input, interaction, and involvement in the program was	1	2	3	4	5
7. Your overall feeling of the experience was	1	2	3	4	5
8. Possible usefulness of the workshop was	1	2	3	4	5

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9. What was the main help you received from attending this group? (Check as many as you wish)

____ Helped confirm some of your ideas
____ Presented new ideas and approaches
____ Acquainted you with problems and solutions from other people
____ Gave you a chance to look at yourself and your job
____ Taught you a new skill or technique
____ Gave you a chance to practice new skills with feedback
____ Other benefits: _____

10. What parts of the workshop were most useful to you?

_____

11. What parts of the workshop were least useful to you?

_____

12. Would you recommend this workshop to others? Yes ____ No ____

13. Was the level of presentation too advanced ____ just right ____ too simple____?

14. If you have any suggestions for future workshops, I welcome your ideas. Write your suggestions on the back of this evaluation form, please.

APPENDIX XIII

PRESENTING PROBLEMS FOR ASSERTION TRAINING

In the following exercise, determine which of the following potential trainee problems would probably be appropriate for assertion training. Check (✓) only those statements which represent problems which may need assertive training. Feedback is provided in the key on the following page.

____1. A wife comes to the training session complaining that her husband takes her for granted, but she is afraid to confront him.

____2. A potential trainee who is encouraging her husband to spend more time listening and taking with her consults you.

____3. A high school senior is caught up pushing dope and doesn't know how to get out of doing it.

____4. An older retired worker comes to an interview stating that he would like to re-marry, but is waiting to do so because of his daughter's opposition to the idea.

____5. A trainee discusses his or her dissatisfaction with certain aspects of his or her marriage.

____6. A disabled trainee who has recently lost his leg reveals that he often responds to over-solicitous people by telling them he is able to maneuver himself.

____7. The trainee is a stu . who reports difficulty in participating in class discussions.

____8. The trainee is a young woman who have difficulty describing herself and her ideas in job interviews.

____9. The trainee reports he has been fired from three jobs because of swearing at co-workers.

___10. The trainee expresses anxiety in expressing opinions in meeting with large groups of people or in social situations with strangers.

___11. The trainee has been referred to you by the program director because of initiating constant fights with co-workers when drinking on the job.

___12. A student trainee arranges a conference with his program director and his supervisor because he feels that the supervisor has unjustly accused him of misusing his compensation time.

KEY TO PRESENTING PROBLEMS FOR ASSERTION TRAINING

In this exercise, trainees 1, 4, 7, 8, 9, and 10 could be appropriate candidates for assertive training. Trainees in problems 2, 6, and 12 are already assertive. Trainees in 3, 5, and 11 need more extensive counseling.

ASSERTION TRAINING WITH AMERICAN INDIANS: CULTURAL/BEHAVIORAL ISSUES FOR TRAINERS

TERESA DAVIS LaFROMBOISE

University of Nebraska

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Educational Resources Information Center (ERIC)
Clearinghouse on Rural Education and Small Schools
(CRESS)
New Mexico State University
Las Cruces, New Mexico 88003